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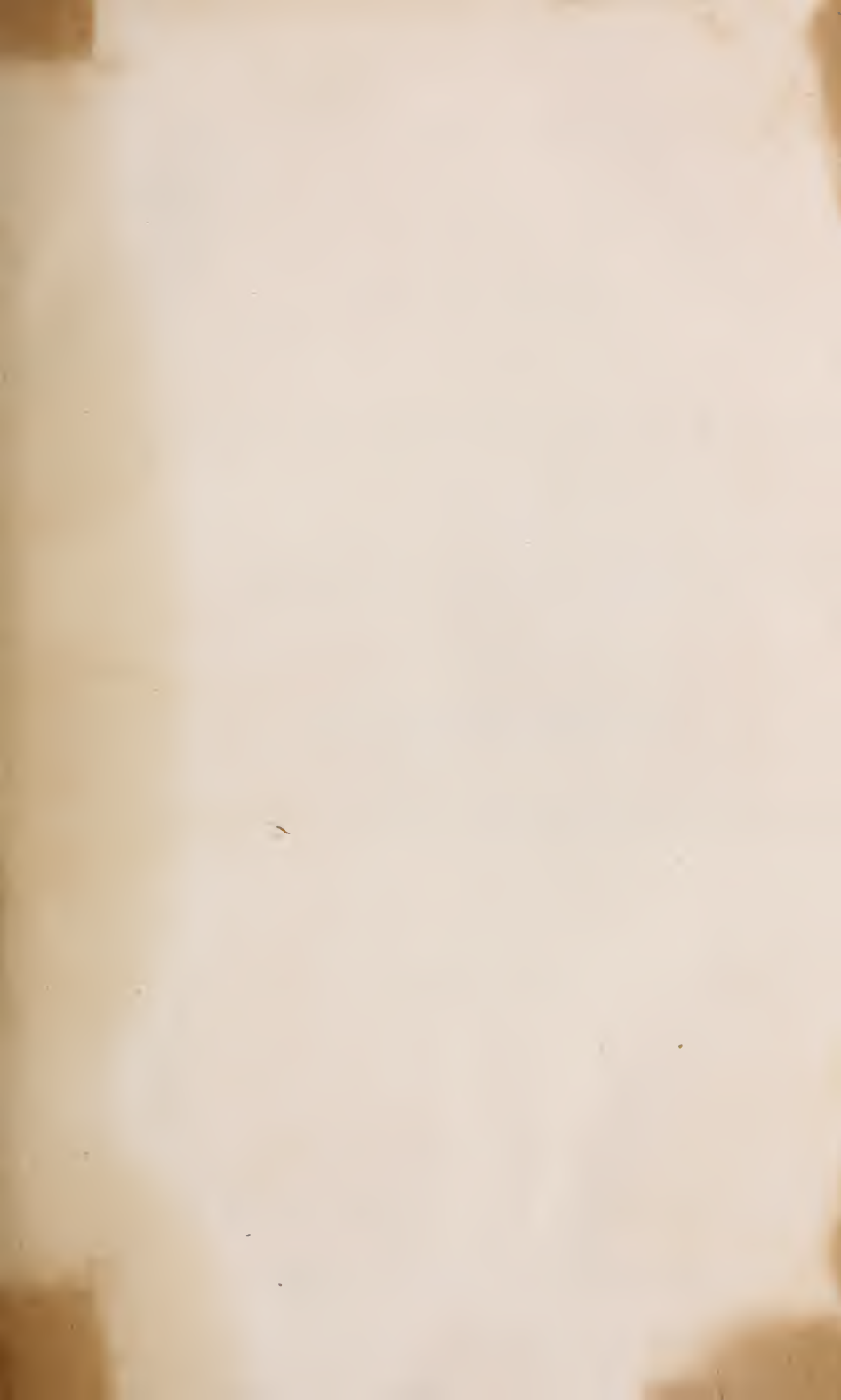
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BY THE REV. WILLIAM W. PHILLIPS, D.D.,
Pastor of the First Presbyterian Church, New York.

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It is all-important that we should have a correct understanding of the nature of the work which God has given us to do, *as members of his Church*, with reference to the spread of the Gospel. We ought to know in what way, and to what extent, our agency is to be employed in the accomplishment of his purposes of grace and mercy to the children of men. We ought not to attempt what is impracticable, and has not been required of us;—nor are we to expect what has not been promised. The erroneous opinions which have been entertained on this subject, and the unguarded sentiments which have been uttered respecting it, have, to some extent, injured the cause of Foreign Missions. It has been regarded by some as a romantic enterprise, as an experiment, as a work of its own sort, differing essentially from every department of labour in which Christians are called to engage. The sacrifices required of those who have given themselves to the Church as foreign missionaries, have been exaggerated. They are great, and, in some respects, peculiar; but they are equally required of all the followers of Christ. Missionaries are not to be regarded as a different order of beings from ourselves, nor as under any higher obligations to spend and be spent for Christ, than we are. There is nothing gained by indulging an extravagant sentimentalism on this subject; whilst we may, by investing the enterprise with what does not belong to it, deter some from engaging in it.

We must also avoid extreme opinions respecting the agency by which it is to be accomplished. On the one hand, there are some who

persuade themselves that it is so entirely the work of God, that we have nothing to do in it; that if he will have the Heathen saved, he will save them; and at the appointed time he will give them to Christ by a miracle, if necessary, and that therefore we may sit still. On the other hand, there are those who go far beyond the promise of God; who speak of the conversion of the world as a work which has been given us to do, for which we are responsible; as if it were to be the natural result of human agency, as of cause and effect—the necessary and inseparable fruit of means used, irrespective of the will and power of God. It becomes us, therefore, to take a plain, practical, common-sense, and Scriptural view of the subject, in order that we may not be disappointed, that we may not be discouraged, and that there may be no cause of reproach. That which we are called to do as Christians, is not to convert the world, nor absolutely to save souls. To do this, is the prerogative of God, as much as it was to create the world. But we are called to be co-workers with him, as instruments, in the accomplishment of this work. We are to furnish the destitute with the means of salvation, to impart to them the good which we have received. We are to disseminate that which is the wisdom of God and the power of God, unto salvation to every one that believes,—and we are responsible for our *fidelity*, as stewards of the mysteries of God, for preaching the Gospel to every creature as far as it may be practicable—and for warning every man, and teaching every man the knowledge of God and of Jesus Christ, as we may have opportunity; but we are not responsible for our success, for the *issue* of the missionary enterprise, for the *salvation of immortal souls*.

We are not taught in the Bible to expect, that wherever the Gospel is preached, every man, woman, and child, will immediately embrace it; but that God has a redeemed people, to be gathered together in one, out of every kindred and nation, and people and tongue; that wherever the Gospel is preached, those who were ordained unto eternal life believe it,

whilst others reject it,—“many are called, but few are chosen;” and that this state of things will continue to the end of time. As there have been from the beginning, so there will be, unbelievers, opposers, and scoffers in the world—and so there will be tares in the Church until the harvest of the world. The practical mistake of some on this subject, has had the effect to discourage those who laboured under it, and to embolden infidelity; because immediate and universal success has not in every instance attended missionary labour among the heathen, some have considered the effort to save them as useless, or have concluded that the time for their redemption had not come; whilst infidels have said, the promises of God will never be fulfilled. We must remember, that the progress of the Gospel is slow, every where, and under the most favourable circumstances. It meets with opposition in nominally Christian lands, and especially have we reason to expect that it will meet with opposition, and be slow in producing its legitimate effects, in heathen lands. It requires a series of years to rescue the heathen mind from its bondage to corruption, ignorance, superstition, and idolatry, and its consequent deep degradation, and to elevate it to the common level of minds which have been trained up in the merely speculative knowledge of God. We must remember, also, that the result of missionary labour depends on the blessing of God: Paul may plant, and Apollos water; but God must give the increase.

Whilst it is true that God only can quicken the dead in trespasses and in sins; that every instance of conversion is the effect of divine power, and that therefore we cannot save souls; yet, at the same time, it is not less true that there is much that we can do,—there is a wide field for our exertions. The heathen must be made acquainted with the revelation which God has given us of himself, as the Creator and Preserver of all things, as the Father of our Lord Jesus Christ, a just God and a Saviour. They must be taught his law, the history of man's creation, fall and redemption; and be put in possession of the record of eternal life, which has been given us in Christ Jesus. The sacred Scriptures must be translated into the different languages of the nations and tribes of the earth; printed and circulated, and made accessible to all. Teachers must be sent to them; schools must be established among them; that they may be taught to read in their own native tongue the wonderful works of God. Ministers of the Gospel must be sent to expound, the sacred Scriptures faithfully, and directly to preach Christ and him crucified. The same work substantially which has been done among ourselves,—which is done in all new settlements,—must be done in the dark places of the earth which are full of the habitations of cruel-

ty. And this is a work which requires study, self-denial, labour, great sacrifices, the contribution of pecuniary means, and prayer. Here is room for our agency. It is our province to provide, and faithfully to apply all the means which are necessary, and which are ordinarily blessed of God to bring sinners to the knowledge and acknowledgment of the truth according to godliness.

We are not, however, to send the Gospel to the heathen merely as a witness against them; nor should we feel that when we have, as hirelings, furnished them with the means of salvation, our work is accomplished, and that the issue is a matter of indifference to us. As *Christians*, we cannot feel indifferent. Though we are not responsible for their salvation, yet our hearts' desire and prayer to God for them will be, that they may be saved. We are to remind them that the Gospel will be a witness against them if they reject it; that it will not only leave them without excuse, but will aggravate their condemnation if they die in their sins, under the preaching of it. All that we do in their behalf, must be done with a view of *winning* them to Christ, that they may be to the praise of the glory of his grace. We should lose all our recompense, and render ourselves offensive in the sight of God, if we were to act towards them without love for their souls. We are taught by the very *words* which are used in the sacred Scriptures to express our duty, with what spirit, and in what manner we are to perform it. We are not to attempt to take them by surprise, to overreach or entrap them, to overpower or to compel them by force, to embrace our religion. We are not rudely to assault them, attacking them with violence; we are not to abuse, to denounce, nor to command them, as by authority, in an arbitrary and dictatorial manner; but to *win* them, to convince them by argument, to persuade by the consideration of the motives which the Gospel furnishes—to draw them with the cords of love, and with the bands of a man. We must exercise towards them *meekness*, gentleness, patience, long-suffering and forbearance, speaking the truth in love. In all that we do for them, we must breathe the spirit of the Gospel, and imitate the example of Christ. This surely is more than to give them the Gospel as a *witness* against them.

We may observe in the next place, that it is a great work, which God has given us to do, and one encompassed with many difficulties. There are millions to be reached, and to be brought under the influence of the Gospel. They are widely scattered, inhabiting different climates, not all salubrious; speaking a variety of languages and dialects; all in a state of moral ignorance, and spiritual darkness; exceedingly superstitious; wholly given to idol-

atry; having the natural enmity of their carnal minds greatly increased by their social and civil relations, and by their sinful practices, by their systems of caste, by *family connections*, and by the wretched *substitutes* for true religion which they have adopted. They are mentally enslaved and deeply degraded, strongly prejudiced, and in every way fortified against the reception of the Gospel. Again, the apparent weakness and inadequacy of the means by which they are to be reclaimed and regenerated; the indifference and apathy of the Church, with respect to the missionary enterprise; the small number of those who seem to care for the heathen; and the still smaller number who are willing to go to them as preachers and teachers, add to the difficulty of the work, and are sources of great discouragement. Yet this was the work which occupied the divine mind from eternity; which was worthy of the deliberate counsels and eternal decrees of Jehovah; which was contemplated by the Son of God, in his amazing act of condescension, and in all the steps of his humiliation, to secure the accomplishment of which, he endured all his sufferings, his agony in the garden, and his accursed death on the cross. We know also, that it is a work intimately connected with the highest glory of God, being intended to manifest his perfections, and with the best interests of men; and that it is practicable, for it is to be done, "not by might, nor by power, but by my Spirit, saith the Lord." When we have done all that we can do, in a way of providing and faithfully applying the means by which it is to be accomplished, we may pray for the gracious influence of the Holy Spirit, to give effect to those means.

The obligation to engage in this work, rests equally upon all who have found Christ for themselves, who have received the grace of God, and have been saved. It cannot without sin be devolved on a few missionaries; nor on the ministers of the Gospel; nor on the agents of our benevolent associations; nor on those who have the management of the benevolent operations of the Church. The Church is herself to be the light of the world, the salt of the earth. She is the appointed teacher of the world, and as such she must let her light shine, and hold forth the word of life. This was the design of her organization. "This people have I formed for myself; they shall show forth my praise." Every individual member of the Church has been enlightened and quickened, not for himself alone, but that he may tell others what the Lord has done for his soul; that he may labour to promote the common salvation, and pray that the kingdom of Christ may come, and his will be done on earth as it is done in heaven. All have not the same gifts; all are not qualified, nor called to go in person to the heathen;

all cannot contribute the same amount of means for the spread of the Gospel; but whatever is proper for a missionary to do, or whatever is expected of him, in a way of *self-denial*, of *making sacrifices*, and of offering unceasing prayer for the conversion of the heathen, is equally obligatory on every Christian.

We may remark here, that the distinction which is made between Home and Foreign Missions, does not refer to the *nature* of the work, nor to our obligations. There is a difference in the *circumstances* of the objects to be benefited, and there may be a difference as to the urgency of their necessities; but there is no difference in the duty we owe to them. The destitute at home and abroad are both our neighbours, whom we are bound to love as ourselves. If we are Christians, we are the servants of God, and owe him allegiance. We are to be his witnesses every where. We are, as good soldiers, to endure hardness, and to be ready for every order, and to feel that we are not our own. We must go wherever we may be called, and do whatever may be required of us. Those who may be called to labour among the heathen, speaking a different tongue, will find their work in some respects more arduous and more difficult at first, for they must acquire a new language; but they are doing the same work essentially to which all Christians are called, and must walk by the same rule. Those, therefore, who say that they are in favour of Home Missions, but not of Foreign, say in effect that they decline a part of the work to which God has called them; that they love one neighbour at their door, but not another more distant, and who is in more need of their aid; that they are willing to follow Christ, whilst he leads them where they wish to go, but no farther. They have not yielded themselves unreservedly to God, asking in sincerity, "Lord, what wilt thou have me to do?" It is true, that we cannot love all who are our neighbours alike; we cannot do all the good we would to all who might be benefited by us; we are finite creatures, limited as to our faculties and abilities, and restricted in our operations. We owe peculiar duties to our families, to our own churches, and to the community of which we are members. This is according to the wise and merciful constitution of God. But it is also true, that if we have the mind and spirit of Christ, we shall desire to do good to all without respect of persons; and according to the measure of our ability, we will actually do good to all, as we have opportunity. We shall desire to give the bread of life to all whom we can reach, to those who are far off, and to those who are nigh. We shall pray and labor for the salvation of the destitute at home, and for the heathen abroad. Their claims are not to be denied on account of their distance from us. Our obligations cannot be cancelled

by space, which may be compassed, or even annihilated. Already are the most distant heathen within a few months' sailing of us; whilst others are at our very door. Through the arrangements which have been made by the Church, and in the good providence of God, we can as easily benefit the one as the other.

We may inquire more particularly, why should we engage in this work? We have thus far taken for granted that God requires it, and that it is for his glory. Let us now consider some of the obligations we are under to engage in it.

It is the *Command of our Lord*, that we should go into all the world, and teach all nations; that the Gospel of the kingdom should be preached to every creature.

God from the beginning gave intimations of his designs of mercy to the Gentiles, and that the light which he communicated to the children of men was not to be put under a bushel; that his knowledge and grace were not to be monopolized by those who received them. He never intended that those to whom he revealed himself, and made known his purposes of grace to the children of men, should preserve that revelation as a *profound secret*. Abraham and the Patriarchs were not shut up in cloisters, buried in deep dens and caverns, to prevent them from holding communication with the rest of the world; but they went about, sojourning among different tribes, that God might be made known through them. Doubtless there were other ends to be accomplished in the complicated providence of God, in permitting their manner of life; in allowing Joseph to be sold into Egypt, and the children of Israel to be brought there; in sending Moses to deliver them; and subsequently, in permitting the whole nation to be carried into captivity into Babylon; but can we not perceive how God, by all these methods, made himself known among the heathen? He permitted the Gentiles, for wise purposes, to make trial of their own wisdom, and the Jews to develop their character, to prepare for the introduction of the *Gospel dispensation*; but this was not inconsistent with his mind and will, which have been ever the same respecting the diffusion of his knowledge. The Church never had a more favourable opportunity of making known Jehovah to the nations of the earth, than she had under the Old Testament dispensation. She was great, she was *powerful*, and exerted a commanding influence among the nations; but she yielded to that selfishness which is satisfied when its own ends are answered, and which it is the design of God, by his grace, to counteract. She abused her opportunity, she failed to accomplish the high purpose of the dispensation which had been given to her, and God rebuked her. Having

seen all this, having been warned by their example, as well as *expressly* in the word of God; and having received the positive command of our risen Redeemer, just before his ascension, that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, our duty has been most clearly revealed, and our responsibility in this respect has been proportionally increased. We have the prophecies of the Old Testament Scriptures, and the promises of the New; we have the command of Christ, the example of the apostles, and the spirit of the Gospel, to direct us to engage in this work.

It is conceded by all to be the duty of ministers to preach Christ and him crucified every where, that men may every where repent and believe, in obedience to the command of God; but ministers cannot go unless they are sent. It is the duty therefore of the Church, of Christians who constitute the Church, to send them. The apostle has placed the respective duties to the heathen of ministers and of people, in a clear light. He declares the general and glorious truth, that "Whosoever shall call upon the name of the Lord shall be saved," and asks, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

God will now have all men every where to repent. He has given the heathen to his Son for his inheritance; and has assured us that all the ends of the earth shall see the salvation of God. And now he says unto all who have received his salvation, Freely ye have received, freely give.

Obedience to this command is enforced by the consideration that *the heathen are lost*.

They are without the knowledge of the true God; and our Saviour hath said, "This is life eternal to know thee, the only living and true God, and Jesus Christ, whom thou has sent." They are idolaters. They retain their religious feelings, their sense of dependence, of their wants and exposure; but they are ignorant of the character of the Being on whom they depend, who alone can supply their wants, and who is the only proper object of worship. They conceive of the Supreme Being as if he were fallible, subject to infirmities, and agitated by human passions. They are still more ignorant of the will of God than of his nature. They know not what he requires, nor in what he delights; hence their offerings to their deities are childish and vain, and their worship is debasing and degrading. Their conscience is evil and defiled; if it acts at all, it acts as a false and erring guide. They are ignorant of the law by which conscience is to be regulated,

and according to which it is to judge. They are ignorant of themselves, of their origin, their state and relations, their character and destiny. They know not the chief good, nor the source of it. They are unholy and impure, and it is written, "without holiness no man shall see the Lord." Their souls, in this state of ignorance and bondage to sin, are under a blight. Their moral powers are paralyzed and perverted; nor can they ever raise themselves from their spiritual death. There are no redeeming nor conservative principles in their constitution, to work any moral reformation. They have no self-recuperative power. There has never been a single instance of reformation from heathenism, and deliverance from the love and power of sin, without the instrumentality of the Gospel. "If our Gospel be hid, it is hid to them that are lost." The name of Jesus is "the only name given under heaven among men whereby we can be saved," and how can any be saved who know not that name?

I know that this is an awful truth, and the reception of it occasions the severest trial of our faith. The thought that so many thousands and millions have perished and are perishing, is overwhelming; many cannot entertain it for a moment, and have speculated about the possibility of God's revealing himself to them, and of saving them in some other way than through faith in Christ: but after all, here are the *facts*! God commands us to give them the Gospel, because they are lost. When we go to them with the Gospel, we find them lost and condemned already, not by the written law which they have not known, nor for their unbelief of what they have never heard, but condemned for the abuse of the light which they have, and by the law of their own conscience. They are without excuse for their atheism and stupid idolatry.

Another reason why we should give them the Gospel is, because it is an infallibly *efficacious remedy* for all their spiritual maladies, and the only remedy.

The appeal in their behalf is made to our humanity, to our mercy. We have that book which alone contains the knowledge which is saving, the knowledge of God, of his counsels, and of his will; the knowledge of our sinfulness, and the cause of it; the knowledge of Jesus Christ, the only Saviour, of his atonement and righteousness; the knowledge of the Holy Spirit, the quickener, the immediate author of all spiritual life; the knowledge of the immortality of the soul; of the judgment; of future retribution; of the resurrection; and of eternity. It is this which makes the word of God as a light shining in a dark place; which makes it the sword of the Spirit, and also as a fire and as a hammer, to break the rock in pieces, and to sit as a refiner. But especially is

it made powerful by the benevolence which it reveals. The love of God, in giving his only begotten Son; the grace of the Lord Jesus Christ, who though he was rich for our sakes became poor, that we through his poverty might be rich; the love of the Spirit in wooing souls to Christ; these give power to the Gospel as a means to convert sinners. It is difficult to resist the influence of goodness; and this is the influence which must be brought to bear upon the poor heathen. By no other means can we savingly benefit them. But this influence is peculiar to the Gospel, and is exerted exclusively through its instrumentality.

The Gospel, too, proclaims liberty to the captive, the opening of the prison door to them that are bound; it brings to light the souls that were in darkness, and releases them that were in bondage, making them free with the liberty of the sons of God: and shall we withhold it from them?

Another reason why we should give them the Gospel is, because we cannot confer on them *a greater benefit*.

It is a spiritual, not a physical, benefit; an eternal, not a temporal, benefit; it respects the soul, and not the body merely. The soul is of infinite value, and is our all; wealth, honours, pleasures, kingdoms, worlds, are all of no value in comparison with the soul. We can give nothing in exchange for it. The redemption of it is precious, and it ceases forever; the price of it is not silver and gold, but the precious blood of Christ, as of a lamb without spot. The souls of the heathen are lost, as we have said; they retain their capacities for suffering and for enjoying, and they are immortal; but they have lost their spiritual life, have ceased to act appropriately, and are in ruins; yet they still act. If they are not recovered, their immortality will prove their greatest curse. Through the instrumentality of the Gospel, they may be restored to the image of God, and be reinstated in his favour. The salvation which is offered through Jesus Christ, is the primary, vital, essential, and paramount blessing which they need; including all other benefits, and without which their possession of all other things can be of no permanent benefit. If we could civilize the heathen, enrich them, place them in the most prosperous circumstances in this world, give them good laws, and erect them into flourishing communities, *without* the Gospel, and withholding from them salvation, it would be a small benefit in view of their frail and mortal state here, and of their immortality and accountability beyond the grave. But this would be scarcely practicable. Civilization, the introduction of the arts, and the establishment of good government among a people, are the fruits of missionary enterprise, and have seldom

been enjoyed without the influence of the Gospel. They must learn from the Gospel their civil, social, and religious relations, and the duties of those relations. They must, from the same source, learn their rights as men, and their privileges as redeemed sinners. It alone can furnish them with a true and correct standard of morals and of piety, a perfect rule of duty; by it their sentiments will be corrected and elevated, their affections purified, and their state and character improved.

These, however, are only the incidental benefits; the necessarily attending consequences, of the introduction of the Gospel. These are the secondary and subservient, not the primary and permanent objects of disseminating the word of life. That which is contemplated by it is the salvation of souls, their renovation, sanctification, and transformation into the likeness of God. Can any benefit be compared with this, the light and life, the peace and joy, the pure spiritual and eternal happiness of immortal souls? This is a good which will not perish with the using, but will abide forever; which will not cloy by its enjoyment, but will be enhanced and increased the more it is realized throughout eternity.

Again; we should engage in the work of spreading the Gospel, on account of the *peculiar and abundant recompense* which is connected with it.

It is our most appropriate work as new creatures in Christ Jesus, and that to which we are prompted by the *spirit and principles* of the Gospel. If we have the spirit and mind of Christ, it will be our life to have compassion on the ignorant and them that are out of the way; to go about doing good; and to labour for the salvation of the lost. It will be the source of our purest and highest enjoyment. In keeping the commandments of God, there is great reward; obedience to his will is attended with a satisfied heart, an approving conscience, and the enjoyment of his favour, which is life, and of his loving-kindness, which is better than life. We thus promote our own best spiritual interests, our growth in grace, by the exercise of Christian sympathy, and of the gracious affections which we have received. In watering others, our own souls shall be watered. Those who are much engaged in praying for the spread of the Gospel, and for the coming of Christ's kingdom, will enjoy more and more of the immunities of that kingdom; will become more and more spiritually-minded; and have more and more peace and joy in believing. It is thus we are to show forth the praise of the glory of his grace, who hath translated us from darkness to light—by our own consistent, faithful, zealous, and devoted Christian life, and by making known his name and his great salvation to oth-

ers. Though we should not be permitted to see any fruit of our labour, yet if we be followers of them who, through faith and patience, inherit the promises; if we are doing that for which patriarchs, prophets, and apostles lived, and for which martyrs died; if we are fellow servants with angels, and co-workers with the Son of God, in accomplishing instrumentally the eternal purposes and gracious designs of heaven; we may know that our work of faith and labour of love will not be in vain in the Lord. If we should be successful, we shall receive the blessing of them that were ready to perish, and the lasting gratitude of the redeemed; we shall enjoy the high and holy satisfaction arising from the reflection, that we have been instrumental in saving souls from death, and hiding a multitude of sins: The happiness derived from this source will not be lost, nor diminished at death; it will be eternal, and will be increased in the future world. There we shall spend eternity in company with those whose benefactors we have been through grace, and will be regarded as such by them; and in the presence of the Lamb, our common Lord and Redeemer: "they that turn many to righteousness shall shine as the stars, for ever and ever." Oh! when we think of the mass of mind which is now dead, and lost to God, and which may be recovered and quickened into life; of the multitudes from whom God *now* receives no homage nor praise, by whom his law is transgressed, and his name blasphemed, but who might be enlisted in his service, and be brought into communion with him, in subservience to his glory; have we not sufficient reason, yea, the strongest motive that we can have, to give them the word of life? How desirable and how important is it, that Christians should be trained to this work, and be made to understand and to feel that it is their highest honour and greatest privilege to engage in it! God permits them in this way to do what he has himself been doing from the beginning; to make known his perfections, to show mercy, to exercise benevolence, to do good without respect of persons, even as he causeth his rain to descend, and his sun to shine on the evil and on the good; to increase the amount of human happiness; and by so doing, he permits them also to improve their own character, to purify their own hearts, to exercise and strengthen their gracious affections, to counteract their selfishness, and to come more and more under the attractive, constraining, and transforming influence of the love of Christ.

That the members of our churches may be made willing to engage cordially and cheerfully in this work, not from any fitful and transient emotion, not from any momentary impulse, but from conviction, from an intelligent sense of duty, is greatly to be desired. They should there-

fore have line upon line, be faithfully instructed as to their duty, and be regularly called upon by personal application for their contributions to promote this cause, according to their several ability.

Those who are qualified to be missionaries, and who might go as such if they were willing, should decide the question of their duty in the fear of God; and all who are qualified and willing to go, should be sent.

Those who cannot go themselves, and who have neither silver nor gold to give for the object, can pray for its success.

I do not forget that there are other benevolent objects which claim our support. They are all kindred objects, between which and this there can be no rivalry, nor interference; nay, by promoting this we promote them all, as it contemplates them all, and as it increases the spirit of piety and of pure benevolence. It induces and strengthens the habit of communicating and of doing good. The spirit of missions is the spirit of Christ; the more we have of it, the stronger and more efficient does the Church become to accomplish the end of her organization. It is well known that the largest contributors for the support of Foreign Missions, are generally the most liberal supporters of the Gospel at home, and the warmest friends of Domestic Missions. They are the patrons of the Bible, Tract, and Sunday School Societies, and of all good works. We need not fear, therefore, lest we might, by pressing this claim, exhaust the resources of the Church. Thus far we have been able to reach but a small proportion of them.

Let me say, in conclusion, that we need *faith* to enable us to perform this work acceptably, comfortably, and with any prospect of success. We must believe that the heathen are *lost*. The secret thought that they are not, or that they may be saved without the Gospel, prevents exertion, and paralyzes our efforts. Again, we must have full confidence in the efficacy of the Gospel, as the divinely appointed means of salvation. We must believe, also, that God requires us to give the Gospel to the heathen; that it is not an enterprise *originating* in human philanthropy, or human wisdom. It is not an experiment of doubtful issue, but the work of God, to which he calls us, and which he can and has graciously promised to render successful. He can overcome all difficulties, and remove all obstacles. He can find missionaries, provide means, and render successful the apparently feeble instrumentality employed to bring in the latter day glory; yet he will not do all this without the agency, exertions, and prayers of his people. He has made men and women willing to leave their country, their home, their churches, and all the endearments of so-

cial life, to go far hence to the Gentiles; and he has enabled parents and friends to part with them. He has made some to feel that the silver and gold were *his*, and that it was more blessed to give than to receive; and he has permitted us to see some of the results of missionary labours. The sacred Scriptures have been translated into more than one hundred different languages; many Christian churches have been organized; a very large number of schools have been established; and multitudes of the heathen have been converted. The same convictions of sin, the same breathings after God, the same hungering and thirsting after righteousness, the same conflicts, the same aspirations after heaven, and the same consolations which we have experienced, have been felt by the converted heathen. We must believe, moreover, as we are taught by divine inspiration, that these are only the first fruits of the whole ingathering of the heathen, who have been given to Christ for his inheritance, and of the uttermost parts of the earth, which are to be his possession. In view of what has been done, we may bless God, and take courage. But we must remember, that much more remains to be accomplished, requiring the warm sympathy, the cordial co-operation, the united and untiring exertions, and the fervent prayers of the whole Church.

China: Canton Mission.

AN ACCOUNT OF THE PROVINCE AND CITY OF CANTON, BY THE REV. A. P. HAPPER.

Concluded from p. 162.

The Temples.

One who could stand on the Mars Hill of Canton, and address the people with the power and eloquence of Paul, might say, as he did to the Athenians, "I perceive that in all things ye are too superstitious." The number of different buildings specially dedicated to some object of worship is enumerated to be 124; beside "all the altars dedicated to the gods of the land and the grain, of the winds and the clouds, of thunder and rain, and of hills and rivers," &c. At all these, offerings are constantly being presented, consisting of all kinds of eatables, as fish, fowls, fruits, sweetmeats, cakes, together with the burning of incense sticks and gilded paper. On the first and fifteenth days of each month, the people resort most to the temples. And on the birth day of their different gods, there are special marks of devotion shown—by the increased number of worshippers, and the abundance of their offerings. And in many cases the idol is carried out for an airing, at-

tended by a motley company, forming a procession, which marches through the principal streets. The procession is headed by the image, carried in state, with offerings of meats and incense, carried along with it, attended by bands of musicians, priests, boys on horseback, girls in open chairs, men and boys carrying lanterns, streamers, and other insignia. Then there are particular seasons of religious festivals, which are celebrated with illuminations and theatrical exhibitions; particular trades and streets have the celebration of their patron idol. These, with the daily worship of their household gods, the worship of their ancestors in the ancestral hall, and at the place of burial, together with the heathen rites at their funerals, make up that confused mass of rites and superstitions which degrade and hold in servitude the Chinese mind.

Many of these temples are large, and are built in the finest style of Chinese architecture, and some of them are richly endowed. The endowments consist generally of land, from which they receive the rent. The other sources of revenue, are the voluntary offerings of their devotees, and especially from the sale of incense sticks, gilt paper, and candles. In some temples the superintendent pays for the situation, with a reference to the profits from the sale of these things. It would be impossible to give a particular notice of each of these temples; but it may be interesting to notice a few of the most remarkable. The oldest temple is said to have been built A. D. 250. It is reckoned the richest, having 3500 acres of land belonging to it. This land was received by donations and legacies. There is a Mohammedan temple in the city, which was first built in the ninth or tenth century. There are reckoned some 3000 Mohammedans, who are characterised as "those who have no idols and will not eat swine's flesh." There is a temple bearing the name of "The Temple of the Five Genii," connected with which is the following legend:

Five genii, in ancient times, clothed with garments of five different colours, met in this city, riding on rams of different colours. Each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people, to whom the genii said, "May famine and dearth never visit your markets." Having thus spoken, the Genii disappeared, and the rams changed into stone. And these five stone rams are preserved in this temple.

But the most remarkable temple about Canton is one situated on the south of the river, nearly opposite the foreign residences—and generally called the "Temple of Honam." This temple, though so large and well endowed, is of comparative modern origin, as its present magnificence dates back only to A. D. 1700, according to the following legend.

The spot it occupies was first a garden, then

a small Buddhist temple was erected several hundred years ago, and continued so till the above date, when a son-in-law of the Emperor Kang-he—the second emperor of the present dynasty, was sent to subdue some parts of this province, which had not yet yielded subjection to the new government. Having accomplished the object of his expedition, he was made governor, with the title of "King of the subjugated South," and received orders to exterminate thirteen villages on Honam, for their opposition to the imperial forces. He had taken up his head quarters in this temple. But before proceeding to his murderous expedition, seeing a fat, sleek-looking priest, he said to him that he could not be so fat if he complied with the rules of the priesthood, and lived on vegetable diet—that he must be a hypocrite, and should be punished with death. He then drew his sword to execute the sentence, when his arm was stiffened, and he could not fulfil his intention. That night a vision appeared to him and told him the priest was a holy man, and must not be slain. The king next morning sought the priest and confessed his crime, when the use of his arm was restored. He then became a devoted follower of the priest. The inhabitants of the thirteen villages soon hearing thereof, applied to the priest to intercede in their behalf, which he did with success, and then, in testimony of their gratitude, they richly endowed the temple with money and lands, and its reputation was established.

Its buildings are numerous, and generally of brick. These, together with the gardens, cover seven or eight acres, and are enclosed by a wall. There are about 175 priests now in this monastery. Very few of them are men of education. One of them, who has been long acquainted with the missionaries, is now a regular attendant upon a Bible class, professes to have lost all his former confidence in Buddhism, and intends soon to leave the seat of delusion. May the Spirit of God lead him to the knowledge of the truth as it is in Jesus Christ, the only Saviour of the world. The whole number of priests and nuns in idol temples in Canton cannot be much less than 3000; and the annual expense of these temples and services not much less than half a million of dollars. O, when shall these temples be purified and become the temples for the worship and praise of the true God, and the place whence the pure and elevating doctrines of the Christian religion shall be disseminated, instead of the debasing and degrading follies and superstitions that now enslave the minds of this people. May the Lord hasten it in his time!

Charitable Institutions.

Charity is an exotic plant in heathen soil. Hence the annals of these institutions are short,

as they are few in number, recent in origin, and limited in extent and resources.

There is a foundling hospital, situated in the eastern suburbs, which can accommodate some two hundred children, and is maintained at a cost of some 3300 dollars, from the imperial treasury.

There is a hospital for the aged, the poor, infirm and blind people, near the other. It is supported in the same way, by an appropriation of 6700 dollars.

There is a hospital for lepers, near the others, in which it is said 341 are supported, at an expense of 400 dollars!

Commerce of Canton.

From the circumstance of Canton being hitherto the only seat of foreign commerce, and continuing to be the great emporium, it is necessarily a place of vast domestic and foreign trade. Beside its own extensive manufactures and productions, the manufactures and productions from all parts of this vast empire are brought here, to be distributed throughout all Eastern Asia, and Europe, and America. And from all these countries it receives their products and manufactures, to be sent to all parts of the empire.

For this internal commerce, the means have been long perfecting. And it enjoys the means of very ready water communication to all parts, except as intercepted at the mountains on the northern frontier of this province. But this obstacle was in a great measure removed, early in the eighth century, by the construction of the famous *mui lin pass*, by which goods can be easily transported from the water on one side to that on the other. There are no means of knowing the *amount* of this internal trade. The foreign trade employs some two hundred and fifty vessels, mostly of the first class, and some make two or more voyages annually. Of course, many of the inhabitants are engaged directly in trade; but though most of the manufacturing is done at Fat-shan, some twelve miles west of this city, yet there are a larger number of artisans. It is estimated that there are 17,000 engaged in weaving silk. The number of persons engaged in manufacturing cloth is estimated at 50,000; shoemakers, 4,200, without reckoning the vast number of workers in wood, stone, iron, brass, tin, silver and gold. The licensed barbers, some years ago, numbered 7,300, and the doctors over 2000.

With these numbers before the mind, the estimate of a million for the population will not appear extravagant. Beside this resident population, there is, in a literal sense, a vast floating population. And there is no one thing that strikes the mind of a person, on his first visit to Canton, more than the number of boats that crowd the river, for a distance

of more than two miles. It was reported, some years ago, that there were *eighty-four thousand* registered boats. Then, on the most moderate estimate of three persons to a boat, there must be a population of 252,000 living in these floating houses. There are officers regularly appointed to exercise government over this part of the community. A large majority of these boats, are what are called the tanka (or egg-house) boats—and are about fourteen feet long, and five or six feet broad—with a round-
ing bamboo cover, which is easily removed or replaced. In these families live, and have no other habitation. Passage and pleasure boats, ferry boats, canal boats and cruisers, make up this medley of human dwellings.

The Character of the People of Canton, as given in their own annals, and as appears from their history.

From the earliest notices of this province, the people appear to have been a turbulent, warlike, barbarous community. They often committed ravages upon their southern neighbours; they have several times driven away foreign commerce by their excessive exactions and extortions; they long resisted the efforts of the northern kings to extend their authority over them; and they have always resisted the successive changes of the dynasties, and have been the last to submit to the new order of things. The destruction attendant upon an effort to restore the *Ming* family, after the conquest of the present Tartars dynasty, was terrible. It is stated, that 700,000 perished during the siege of the city, A. D. 1650, and that "every house was left desolate." It is said, "formerly, "criminals were boiled, and roasted, and flayed, thrown on spikes, and forced to fight with elephants and tigers;" that they "killed men to sacrifice to demons." Pirates have always abounded, and do still abound, in their waters. And there are recent instances, where these freebooters carry off some member of a rich family, and then send word that he will be restored on the payment of so much money. The people of Canton, at the present, are regarded as the most turbulent and factious towards their own rulers: and an officer, with respect to the people, would rather have an appointment to any other province, than to this. And they are, by far, the most uncivil and barbarous in their treatment of foreigners. This character would appear to have descended to them from their ancestors, and not to have been superinduced by their intercourse with foreigners; though it may have been in some measure increased thereby, and the authority of their own officers also somewhat weakened.

Canton, as a Missionary Field.

Notwithstanding some unfavourable circum-

stances, it is justly considered as second to none of the ports, in importance, as a missionary station. It is true, that at the other places, the people treat foreigners with more kindness and respect, that they hence have no difficulty in getting located among the people, and meet with no obstacles in their efforts to make known the Gospel; whilst at Canton it is yet difficult to get houses, and foreigners are every where insulted, and the places of preaching the Gospel have been mobbed. But these are regarded as temporary difficulties, which must all, sooner or later, be removed. And the wickedness of the people shows, that they especially need its restraining and softening influence in civil society, as well as the provision it makes for their moral condition. Its importance will appear from the following considerations. It is much the largest city of those to which foreigners have access; and will, in itself, afford a vast field for almost any number of missionaries, for years to come. It is immediately surrounded by large and populous towns and villages, of easy access; and the facilities of communication are great throughout the whole province. Not only is its importance thus great in itself, but it is especially great, when considered as a point whence the Gospel is to be extended, in the onward progress of the Redeemer's kingdom, over this vast empire. There is a greater extent of territory, directly accessible from Canton, than from any one of the five ports. And this must necessarily be the place whence those will depart who go to carry the Gospel to the part of the empire thus located—embracing, as it does, seven of the Provinces, and one-third of the whole population. And at Canton will be enjoyed peculiar facilities for planting stations in the interior—from the frequency of communication with all parts of the empire. And here are found natives from almost every province, with their families, and speaking their provincial dialect. This will afford facilities at Canton, for learning the different dialects, and preparing natives, who speak the Canton dialect together with their own, to go as native assistants to their own provinces. Thus is spread out a boundless, inviting field, with the harvest already white, and soliciting the sickle of the patient, industrious labourer. To this wide field our Church has only, as yet, designated one lone labourer.* And in view of all that are there from all the different societies, well may it be said, “the harvest is great, but the labourers are few.” May the Lord pour out the spirit of grace and supplication upon the churches, that they may “pray the Lord of the harvest to send forth more labourers into the harvest.”

India: Allahabad Mission.

COMMUNICATION FROM THE REV. JOSEPH WARREN.

The means by which any person is led to believe in, and embrace Christianity, are always an interesting subject of inquiry; and especially when the convert has been an idolater, do those who feel a particular interest in the conversion of the world, love to trace the process by which he has been brought from darkness to light.

Recently, a good man, Capt. W., of the Bengal Infantry, was staying at my house for a few days, and showed me the letters, from which some extracts are given below. They were addressed to him by a young man, who had been educated in one of the government schools, in Calcutta. The young man was a Hindu of high caste, educated in the practice of the Hindu superstitions, and carefully kept out of every school where he could learn any thing of Christianity. It will be seen from the letters, that though he was kept out of the way of missionaries, and especially of “the all-devouring Duff,” as the Baboos call him, still he met with three servants of God—the gentleman to whom the letters were written, Captain, now Major N. C., and a lawyer. His father encouraged his intimacy with them, thinking, no doubt, that there could be no danger; but God had determined to frustrate all his precautions, and to make his plans for the worldly advantage of his son, the means of conferring infinitely higher advantages on him than the father can yet appreciate.

After receiving the last of these letters, Capt. W., in the course of duty, was removed to such a distance from Calcutta, that the correspondence was dropped; and, therefore, he cannot tell precisely what determined the young man, at last, to make a profession of Christianity; but he has learned definitely, that he has done so, and has been publicly baptized in the presence of a great number of his friends and former school-fellows, and has thus far “witnessed a good profession.”

I wish to mention a few things that have been suggested to me by these extracts, and the circumstances of this conversion:

1. It is manifest there are other instrumentalities at work, for the overthrow of Hinduism, than those of Christian Missions. Even irreligious schools pull down the castles of error, if they do not build up the temple of truth. The school in which this young man was educated, excludes Christian teaching very carefully; it has ever been under the influence of some European teachers, (though all have not been such,) who have taught the pupils against Christianity, with all the bitterness of bigoted infidelity. Still this school has been made to contribute more than one bright ornament to

[* Two others have proceeded to this field, since this paper was written.—ED.]

the cause of Christ. The government schools are exciting every where, more or less, a spirit of inquiry. Many of the scholars in the institution at this place, are anxious to know more of Christianity, and read and inquire about it. They have many times come to us. I think these instrumentalities should encourage the people of God to labour more diligently, and more *hopefully*; and they should pray for them too, that they may be sanctified. The whole influence of the civilization of England, and the whole force of her literature, are bearing every day more heavily on this country; and the effect must appear.

2. There are more people at work for Christ, in this country, than the missionaries. These letters show that these gentlemen, without consultation, were labouring to assist the inquirer; and of all the books they lent or gave him, only one seems to have been objectionable—the “Prize Essay,” &c. But he probably could not understand the learned absurdity of that literary abortion; and so, I suppose, it could not do him much harm. Will not all Christians, at the monthly concert, and at other times, remember Christians in secular occupations resident amongst the heathen?

3. Capt. W. ascribes his own conversion to the instrumentality of a missionary. He will probably soon resign, settle in India, and become practically a missionary at his own expense. Do missionaries do no good? The missionary who was made a blessing to Capt. W., was, through him, made useful to a young Hindu a hundred miles away; and, O that this may be but the spring-head of a stream that shall flow on, widening and deepening, till the world shall be filled with the knowledge of the glory of God, as the waters cover the sea!

4. See the effect of Christian consistency, and Christian solicitude for the salvation of souls, on a heathen mind. The young Hindu often wonders what could move Capt. W. and the others to such benevolence. I have not extracted a quarter of what he says about this. He could not understand it at all then; but if he has received the grace, for which he so earnestly prays in one of the extracts, he can understand it now.

5. “Though seed lie buried long, it shan’t deceive the hope.” This young man seems at one time to have been “almost a Christian,” and then fallen back again. His last letter to Capt. W. seems less favourable than any of the others. Yet the seed sown in his heart had not lost its root; it grew, and usurped the place of those “beliefs as to the manifestation of Divine Providence and wisdom,” which he mentions, and by which he probably means a lingering belief in the Avatars, &c., of the Hindu Mythology.

6. Let all admire the riches of divine grace,

which could induce this young man to forsake wealthy connections, and endure for Christ’s sake trials which Christians in America know nothing of, even when they imagine they have to endure “a great sight of afflictions.”

7. I know not how he is going on. We must pray for him, that his faith fail not.

“I also used to attend at intervals on Mr. G. A., solicitor, in order to acquire proficiency in making abstracts of cases, &c. Mr. A. soon became my well-wisher; he even became anxious about me, and extended all his efforts to encourage me in the pursuit of religious inquiry. Agreeably to his advice, I studied a book entitled ‘The Prize Essay, towards the Conversion of the Learned Hindus,’ and another ‘On the Consistency of Christian Revelation with Human Reason.’ He pointed out to me, very kindly, different passages from both Testaments, and lent me a set of Scott’s Bible.”

—“Being encouraged by the affectionate regards which you had the kindness to testify for my interest, I cannot avoid mentioning, first, one circumstance. Since Captain N. C.’s return from the Cape, he has not been sparing of his exertions in forwarding and contributing to my moral and religious welfare. I had the fortune to profit by his conversation, and all possible means in his power. Milner’s Church History, and Keith’s Evidences, I have gone through by his advice. For all of which, I shall be ever in obligation to him.”

“Your quotations from Holy Writ cannot be too much appreciated, nor too often recurred to; and I take the presumption to lay down the following, which are an inexhaustible source of comfort to every sojourner in this transitory world: ‘Blessed are they which hunger and thirst after righteousness,’ &c., ‘Blessed are they which are persecuted for righteousness’ sake,’ &c. * * *

“I can only feel within myself the weight of the sentence with which you close your letter. The very thought in it has occurred to me more than once in my prayers to the Almighty Father. And O! I beseech him once more, with all my heart, to grant me, above all, the grace which leads to eternal life and bliss; and may my humble efforts, as directed by my best convictions, to diffuse the knowledge of God and truth among my brothers of the same blood, relatives and friends, prove not in vain.”

—“I received your letter dated 7th August, with hearty welcome, and in perusing it throughout I felt a secret but inexpressible satisfaction. My father intercepted it, and its contents much annoyed him. But as I look on

these correspondences as my greatest blessings, so I earnestly wish to derive all possible advantages occurring from them, at the same time avoiding giving any pain to my father. I hope, therefore, in future, to be called upon to receive them myself. This request is perhaps a strange one, but need I tell you how cautious are the native parents in points of religion? They are bigotedly all alive to it and its interests. Mr. Keith, whose works you have so strongly recommended to my perusal, is no ordinary author, and his merits as such are amazingly great. After bestowing upon his 'Prophecy' as much attention as I could spare, I have returned it to Capt. N. C., to whom my gratitude for his truly patronlike regards will have no limit."

* * * "I was at a loss, for some time, how to account for the interest you have taken for my religious welfare."

"Acknowledging with my sincerest thanks the receipt of the precious token of your affection and good wishes, as far as my future welfare is concerned, I beg to transmit this third epistle to you. As you are now adopting all possible means to rectify my religious notions, and to give full scope to the exercise of my moral views; moreover, when I remember the short prayer you have attached to the first page of the New Testament," * * * "O may God be ever thus glorified, and his humble servants may gradually attain the perfection of appreciating what is spiritual and pure, in the stead of the fanciful and corporeal impurities."

"I will also keep silence as to confidence and faith in the Biblical truths. For this simple reason, that I do not, and will not, ever wear the garb of hypocrisy whilst my heart is still holding fast certain truths and beliefs as to the manifestation of Divine Providence and wisdom, not consistent with the Spirit of the Christian Revelation. However I may differ (from ignorance or short-sightedness) in religious sentiments, I hope you will ever cherish a warm sympathy for my feelings."

I have copied out these extracts just as he wrote them, without altering a comma, or making a correction of any kind. I hope my labour, and the place it occupies in the Chronicle, will not be lost.

For the Missionary Chronicle.

RECOLLECTIONS OF A MISSIONARY.

NO. II.

In December, 184-, I was requested to visit a

dying ship captain. This was Saturday evening. I went immediately, and on entering the house where he lay, found an elderly man in the last stages of consumption. He was a pious man, and amidst all the temptations and annoyances to which such persons in his situation are exposed, had in good measure kept himself free from reproach, and had made his ship a house of God upon the sea. Of late he had been quite unwell, and was brought ashore to the house of the consignee of his ship, where it is to be feared there was little care or respect for religion. Being a stranger, he did not know there were any missionaries in the place, and it was not till this day that he was informed that there were. One of the boys from his ship was attending him with the faithfulness of a son; and finding that he was drawing near his end, informed him that I was residing not far off, and had me sent for.

He was not able to bear much conversation: but the little I had was satisfactory, and he appeared exceedingly grateful to have met a fellow-believer to speak with him in his last hours. After prayer I left him, promising to call again. The next afternoon, while administering the Lord's Supper to the little band of fellow laborers, and fellow Christians in that place, I received a hasty summons to see him. On going to the house, I found the yard just before his window filled with native workmen, in the employ of the *Christian* owner of the house, busily packing and nailing boxes for a ship's cargo! Passing through the crowd so unseemly on such day, and in such a place, I went to the sick man's room, but found him nearly speechless. He knew me, grasped me by the hand, and to my inquiries as to the state of his soul, gave me to understand (though more by looks than by words) that all was well within. After a short prayer he fell into a doze, from which he did not again return to consciousness, and in a few hours his spirit departed. To him I have no reason to doubt heaven was as near even in that land of strangers and heathenism as though he had died among his friends. The next day he was buried. A part of his ship's crew, one or two of the merchants of the place, and myself, were the only spectators; and few or none of those who now read the inscription over his tomb, in the field that was "bought to bury strangers in," have any knowledge of the person who sleeps beneath. Many such graves are there, for many have come from far distant lands to rest there.

"He that watereth others shall be watered himself;" and in the pleasure that this event afforded me, I found the first mitigation of one of the greatest sorrows that a gracious God has ever been pleased to lay upon me.

At another time I was called to visit another ship captain, but my memory recalls few of the circumstances connected with the occasion, ex-

cept the following: After his decease, at his request, a sum of money, amounting to about twenty dollars, was put into my hands for any charitable purpose to which I might choose to apply it. On the very day it was received, a poor heathen woman, one of whose sons had been of some service to a fellow missionary, came to me to beg for assistance in the case of another son, who was afflicted with the leprosy. She was in great distress: for the neighbours, apprehensive of catching the disease, had told her she must either place him in the hospital for such cases, or else leave her house, and seek another abode. She was poor, and knew not where else to find a house, and to place him in the hospital required an admission fee of twenty dollars, a sum she could not hope to borrow, nor to earn for many months. It seemed a providence: the money just sent was at once placed at her disposal, and with a light heart she went on her way rejoicing.

But a few weeks before leaving the place where I had been residing for more than two years, I was requested to visit another ship captain, who had been brought ashore with a dangerous illness, and was supposed to be near his end. Unlike the one mentioned in the first part of this paper, the owner of this house was seriously disposed, and had not only spoken faithfully to the sick man himself, but induced him to send for a clergyman. On being shown into his room, he seemed very glad to see me, but I was painfully impressed with the eagerness he expressed for "comfort." He was a well educated, intelligent man, and had thought some for himself, but I was sorry to find, was

quite skeptically disposed. He could not believe that mankind were so bad as clergymen commonly thought they were. He could scarcely believe that the Son of God had come down to suffer for the inhabitants of this petty world, which, amidst the greatness of the universe, was "but as a single leaf in the forest." Surprised at these remarks, I asked if he were not a believer in revelation? "Oh yes," said he, "yes, but sometimes these thoughts will come into my mind." I besought him to exchange these thoughts for others better suited to his situation; and after some further conversation and prayer, left him, with my mind ill at ease, for all his anxiety seemed to be for comfort, and none for pardon and reconciliation with God. Yet he professed much gratitude, and begged me to call again. I did so in a day or two, and found his disorder had taken a favourable turn, and with it his seriousness was nearly gone. It was difficult to induce him to speak of his soul; but having no reason to hope that he would recover, as his physician thought the disease would soon return, I endeavoured as faithfully as possible to warn him of his state and danger. He listened politely, but with little interest, until a fit of coughing seized him, and it seemed best to say no more. I called once or twice afterwards, but he declined seeing me; and the gentleman of the house told me, that as soon as he began to think himself better, his thoughts returned to earthly things. Poor man! a few days after this, he embarked in a vessel for his native land, and the next notice I had of him, was a notice in the papers that he died soon after getting out to sea, and was buried in the ocean.

Miscellaneous.

DESTRUCTIVE HURRICANE IN RAROTONGA.

(From Rev. Aaron Buzacott, Rarotonga, March 23d, 1846, to the Foreign Secretary of the London Missionary Society.)

DEAR SIR,—About a fortnight since we forwarded a joint-letter, detailing some information received from our brethren at Tahiti, of a most distressing nature, respecting the conduct of the French in the Society Islands. I little thought then that I should so soon have to relate so painful a visitation on this afflicted land as I must now communicate. On the 16th inst. we experienced one of the most destructive hurricanes we have witnessed since our residence on the island, not excepting that of December,

1831, described by Mr. Williams, in his "Enterprises." We had already this year suffered from two severe gales,—one in January, and another in February, the latter of which almost desolated the island; and we were now pleasing ourselves that we should not probably experience another for some years to come.

Notwithstanding the mischief done by that gale, there were a few spots left untouched. There remained a few bananas standing, a few bread-fruit and cocoa-nuts on the trees, so as to keep up the spirits of the poor people; and they cheered themselves by saying it would not be a severe famine after all. Their houses, with a few exceptions, were left standing; and though the sea breaking over its accustomed bounds,

rolled a considerable distance inland, and spoiled some of the streets in the settlement, the injury done would soon have been repaired. The people at this station had extensive plantations of potatoes and yams, which had experienced but little damage, and they were urged to continue planting, in order to avert the consequences of the famine occasioned by the great hurricane of 1831, the principal cause, as I now believe, of the distressing sickness and mortality of this people, which have continued to the present time. Every thing seemed going on as well as we could expect, when by the last dreadful visitation, which baffles description, our hopes are not only destroyed, but we now resemble a company of poor emigrants landed on a desolate island, with scarcely anything to supply their present necessities, and who have to experience the extremes of want and poverty till they can obtain, by dint of labor, the necessities of life. God, however, is our hope; he heareth the young ravens when they cry, and he will not be unmindful of us.

On the 14th inst. the sea was considerably agitated with strong squalls of wind and rain from the E. and E. N. E.; the mercury sunk a little, but not to indicate any danger. The wind continued to blow strong during the night, and we found the mercury continued to sink.

At 10 A. M. of the 15th, everything indicated a storm, and we commenced securing our houses as well as we could. The mercury having sunk a good deal, and the wind and rain increasing, at six P. M. we commenced bolting and barring our doors and windows. At eight P. M. we held family worship in the girl's school room, which is the lee-side of the house, being afraid to open the doors on the windward side, as the wind was blowing very hard. After commending ourselves to the protection of our heavenly Father, all the students and servants were urged to stay in the house, to render assistance should it be needed.

About ten P. M. it was blowing a perfect hurricane; the roar of the sea and wind, with constant vivid flashes of lightning, making the pitchy darkness more dark—thunder mingling its scarcely distinguishable rumbling, produced an effect truly awful. By the violence of the wind the doors in some of the rooms were torn from their fastenings and hinges, the glass dashed to pieces. Every one had now full employment to secure what remained by barricading with sofas, tables, and heavy boxes, what doors remained entire; a strong man was placed as a sentinel to each, and thus many were prevented from being broken to atoms.

We did not long remain in suspense respecting the fate of our settlement: voices were heard from without entreating for shelter. Waiting a lull, we ventured to open the door, when the

Chief's family and domestics entered, wet and ragged, having had their clothes almost torn from them by branches of falling trees, and having narrowly escaped a watery grave. In one of the houses, as the inmates were in bed, the sea rushed in and rolled over them: they made a precipitate flight, and, in their hurry, forgot their two children. They were scarcely outside, when the house came down, and the poor father, regardless of his own safety, returned to search for them, amidst the fallen ruins and increasing waves. He soon succeeded in extricating the elder, a little boy, and having given him in charge to some one else, returned to search for the other, a little girl about one and a half years of age. After groping about some time, he at last heard a faint cry, and directing his search towards the spot, feeling about in the sea and rubbish, he was at last successful. He drew her out of the water—she now seemed quite cold and dead: he clasped, as he supposed, his dead child to his bosom, and commenced wading his way through the water, when, after some time, to his inexpressible joy, he felt her little hands clasping his neck; and though we all thought the next day she would have died, she is now recovered.

Our house soon became the refuge of all who could come to us. The water from the mountains was now uniting with the waves of the sea, and threatening to engulf all who remained on the low land. Each succeeding company, like the messengers of Job, had some new disasters to relate. The sea threatening the lives of the people—the falling of houses—the chapel, our storehouse, the cottages belonging to the students, workshops, servants' houses, &c. Our horror cannot now be expressed, for the wind made our own house tremble to its foundations, and being full of natives, we all expected to have been buried in its ruins; but God was merciful, and heard our cry; and after one A. M. of the 16th, the mercury again began to rise, and about an hour or two after, the wind began to abate.

The rain during the night, at times, descended in torrents. This occasioned a rush of water from the mountains behind our houses and the weight of water being so great, it burst our passage door open, and the house was soon partially flooded. To induce the natives to go out and clear away the rubbish to allow the water to run off, I put on my hat and went out with them. I was only out about three minutes. I thought I should have been beaten into the earth—it was like standing under a cataract—when I returned, I had not a dry thread about me. Exposed to the inclemencies of this dreadful night, many of the poor natives have suffered severely, having lost their houses and every bit of property they had in the world.

The next morning presented to our view a

scene of desolation the most heart-rending. The whole island is a complete wreck, a few headless cocoa-nut trees are the only conspicuous objects in the universal waste. Our beautiful stone school house lies a mass of ruins, broken down by the united force of wind and sea. The streets are impassable, from the heaps of large pieces of coral left by the receding waves. Only two habitable houses left in the settlement out of 217; of which 121 were good framed houses, and plastered with lime, and some of them built of stone, the walls only remaining. Looking around the Institution-premises, at the bare walls of the students' cottages, and servants' house, three good framed houses, plastered with lime, one of which was our store-house, now lay a mass of ruins with the carpenter's and blacksmith's workshops—the printing office partially unroofed. The Institution house standing in the midst, though not unscathed, seems to say, "I only am left to tell thee." A great number of books are irreparably injured, and the Society's arrow root, which was in a stone cottage at the sea-side, was for some time driven about by the waves, and much of it is lost; what remains, I fear, is much injured.

Ten years' hard labour will not restore us to the same state of temporal prosperity we were in before the gale; but we dare not murmur; our prayer is, that these afflictions may be sanctified. Yesterday, being the Sabbath, we held two services in the open air: one early in the morning, ere the sun was hot, and the other in the evening, when it was nearly down. We have no shady groves under which to assemble. What few trunks of trees remain standing are entirely leafless, and almost branchless. Our subject in the morning was from Nehemiah, ix. 33; that in the evening, 2 Peter, iii. 11. I believe nearly all attended, and they appeared deeply impressed with the services of the day. The events of the past week brought forcibly to our view the solemn and awful description given by Peter of the dissolution of all things; our prayer is, that our minds may be more deeply impressed than ever with eternal realities; and while we are made to feel that here we have no abiding city, may we seek that which is to come!

We were anxious, the next morning, after the hurricane, to hear from our brethren of the other stations, which we did in the course of the day. Brother Gill's house and fine chapel, [at Arorangi,] are in ruins, and themselves were exposed to the pelting storm for some time during the night. Having no direct news from Ngatangia, as soon as I could, I rode over. I was obliged to go by the seaside, over immense piles of coral. Alas! what a scene presented itself at Ngatangia! The sea had so completely swept one side of their settlement as to obliterate in many places the very sites of their

houses. A little way inland, in wild confusion, lay timber, fallen cocoa-nut trees, thatch and stones, the relics of the settlement. A vessel from Tahiti, the "Currency Lass," had been lifted over the trees, and was lying high and dry on the public road. Another little vessel, which had been hauled up on the beach to repair, was carried some distance inland and left there; the chapel in ruins; their beautiful stone school-house also in ruins; the stone walls surrounding Mr. Pitman's premises in front of his house swept away; his own house in ruins; and himself, Mrs. P., and her sister, Miss Corrie, I found in their storehouse, the walls of which had survived the storm—an immense cocoa-nut tree lay its whole length on it, and a little thatch remained, which gave them a temporary shelter. They, in the dreadful night of the gale, had a very narrow escape from a watery grave; but I leave them to tell their own tale, only adding, that from eleven P. M. of the 15th, till daylight of the 16th, after having been dragged through the sea at times up to their necks, they were exposed to the pelting storm without any shelter. But mercy has been mingled with this judgment: no lives have been lost, and the only expressions heard from the poor natives after the storm were of congratulation and thankfulness that their lives, with those of their wives and children, were spared.

Our people are now busily engaged in erecting sheds for temporary dwellings, and after next Sabbath, intend (D. V.) to erect a temporary place of worship. Our schools are stopped, and we have been obliged to reduce our printing establishment, so that we shall not be able to advance as we have done during the past year. I have, since the gale, succeeded in disposing of two bullocks for flour and bread, to keep the students, printers, and servants from want.

The captain who is to take this to America is in haste to depart; I must therefore conclude, entreating an interest in your sympathy and prayers.

I remain, dear sir,

Yours affectionately,

AARON BUZACOTT.

PROGRESS OF THE GOSPEL IN FRANCE.

From the Record of the Free Church of Scotland, of September.

Extracts from the correspondence of the minister at Limoges.

"... The Church of Rome throws out most furious anathemas against us. Daily prayers have been appointed for the destruction of our work; excommunication is fulminated against

every one who reads our books, attends our preaching, or talks about religion with us. The person who has sold the ground on which our church is built, in vain implores absolution from his confessor. But the excommunication of the clergy is little feared in our days. A timid Catholic woman has felt that the threatenings she hears ought not to hinder her from hearing the Word of God, which she reads with joy; and since the day she heard excommunication spoken of, she has resolved to go to the church.

"I value very highly the feelings expressed by an old woman, a constant attendant on our preaching, who came to see us, and spoke in these terms: Sir, I have come to beg you to write my name on the book of the Protestants. I am of that religion. I am seventy years old, and for fifty years I have not been a Roman Catholic. People laughed at me, and said to me, the Church says so and so. The Church has said nothing good; it has not spoken to me as the Word of God has spoken, for I have there what my heart requires.

"I visited, in a miserable cottage, a poor old woman, whose heart is, I hope, open to the Gospel. Alone, abandoned by her only son, she had much need of consolation. To obtain it, she prayed to the Virgin and all the saints whose names she remembered, but in vain. Her heart was always sad, and her soul a prey to the fear of the judgments of God. After much explanation and many illustrations, she at length understood that we are saved by the free grace of God, without our works. When she understood that we can obtain everything through Jesus, and by him may approach God himself without fear, she was very joyful. 'What a happiness,' she cried; 'I may then tell him all that is in my heart.' She thought that, old and infirm as she was, she would henceforth have Jesus in her cottage, and would not need to regret that she was not able to go to church; and this thought was also very sweet to her. God has been sought by her in her solitude, and I hope to find her near him; for she has received like a child the Gospel of the Lord Jesus.

"At C— I have had discussions with a priest, which have done good. The priest lived in the house I was in, and had learnt who I was. One evening, in the chamber where the neighbours were assembled, he addressed me thus: 'It is said, sir, that you have changed your religion, and that from a Catholic you have become a Protestant. Will you tell me why you are no longer a Catholic?' 'Willingly, I replied; but only on condition that you tell me why you are one still. 'Ah! I am willing,' said he, with an embarrassed air. Then I brought forward some of the innumerable motives why we should leave the Church of the Pope. We continued till a late hour, before twenty people,

examining the serious things of religion. The audience was deeply interested, and several begged that the discussion might be resumed the next evening. The priest consented, and at the appointed hour there came as many as the room could hold—about forty or fifty people; the most of them of little education. During five evenings we had these conversations, in which the Word of God was glorified, and showed itself strong to overthrow the strongholds of the Devil. Several times, when the priest wished again to defend a doctrine which I had attacked, the people called out, 'It is enough; this question is exhausted—this doctrine is dead.'

"'Ah, Sir,' said an old man who long has attended public worship with great regularity, 'what a long time I have been expecting you! Since eighty-nine I have not been a Catholic, but I needed something I knew not where to find. What, then, is the true religion? I always said to myself. When I had heard you once, I said: Here is what I want, here is what I was seeking for.' He wept when he told me this. I know, besides, that he reads his Bible with joy—that he prays and distributes tracts.

"One of the Protestants of Limoges, who has been very zealous since the establishment of public worship, said, in recovering from a dangerous illness: 'Before I was a Christian I feared death; but now I have been quite near it, and I had not the least fear.'

"A young Spanish workman gave the following account of the effect which the Gospel has produced upon his heart: 'Formerly a fanatic in Spain, I submitted with eagerness to the law which obliges us to confess every year; but my religion consisted more in a blind submission than in true piety. When a refugee in France, I felt, far from my country, the need of approaching God. I attended assiduously on the services of the Roman Church: but the more I did so, the more insensible I became. However, my soul became more and more tormented by religious wants, and after seeking in vain by my religious exercises to calm the terrors of my heart, I became convinced that what I had hitherto believed and done was not the truth.—Rather than be a hypocrite, I preferred to cease doing what I no longer believed. But my sufferings increased; I was disgusted with life, and had a great fear of death. I sought everywhere for consolation, but could not find it. I would have listened eagerly to any one who would have spoken to me of religion, though he had been a Mohammedan or a Jew. I was in this state of mind when I heard of your church; and ran to it, when I heard you say, 'Man is a sinner—man is lost.' I said, with my heart full of bitterness, 'Why should I remain here to be still further terrified?' I was absorbed by this thought, when the words, 'Je-

sus Christ, perfect Saviour,' which you pronounced, recalled my attention. I listened, and when you had showed that Jesus Christ has completely saved all who believe in him, I understood, and my heart felt something I could not express. Since then, all preaching has appeared too short.' He very joyfully told me the other day, that his wife, from whom he had till then concealed that he went to the church, came herself, and had much relished the preaching. I think that this young man is really converted. Full of energy, and not without instruction, he already inquires how he could spread the Gospel in Spain. Who knows for what work God has reserved him?

Agency of Colporteurs.

It is well known to the religious public, that the most important instrument in the hands of God for shaking the power of Popery, and spreading the Gospel within late years in France and Belgium, has been labour of the colporteurs. These humble men, belonging generally to the lower class of society, and, for the most part, converted from the errors of Popery, have gone forth with a zeal, and an energy, and a devotedness not often exemplified, to traverse their country, visiting the towns, the villages, and the little hamlets, and seeking the mansions of the rich, and the hovels of the poor, with the precious Volume of Inspiration in their hands. Their employment is partly to sell the Word of God to all who will purchase it; partly to read it to those who cannot read themselves, but are willing to listen: and, at other times, in a simple and homely manner, to explain its great fundamental truths. Their labours have been crowned with marvellous success; whole districts of country have been awakened out of their lethargy, and made to feel their need of the Gospel through their instrumentality. Numerous little companies of forty, or fifty, or sixty individuals, have been led to assemble together among themselves for reading the Word and prayer; and many have been the instances in which revivals have taken place.

We present some extracts from their journals:—

L. L. C.—I have visited several places, and had many religious conversations with various persons. Yesterday, the curé of Gua met me in the street, and I offered him the New Testament. He asked for whom I was selling those books, and ordered me, in an authoritative manner, to follow him, which I did, telling him, at the same time, that he would do well to fetch his Bible, for otherwise I should decline entering into explanation with him. On arriving before the magistrate, the curé said, "Sir, here is a man who is selling bad books," at the same time asking me whether I had not "The Money Religion," (one of Mr. Roussel's severest con-

troversial tracts,) and on my presenting him with a copy, he read it to the mayor, who abstained from making the least remark on its contents. Being somewhat vexed with the curé's accusations, I replied to his question if I had my papers, (passports, &c.) "Sir, that does not concern you; I shall produce them as soon as the magistrate may please to require them;" and finally, the mayor did not think fit to ask for them. On leaving the magistrate's room, the curé said that I must limit my visits to Protestants, and not go to Catholics. I replied, the latter stood in need of the truth as much as the former; and a few minutes later, I was informed that the curé himself had been to visit but very recently a Protestant dangerously ill, who, however, had refused his visit: thus I might have said that I had quite as much right to visit Catholics, who receive my visits with pleasure, as he had to see Protestants that decline his services.

D. R.—L.—Returning from a house where I had been inquiring the address of a person whom I had supposed ill at the hospital, but was informed had died, a young female came running, and politely inquired for what purpose I had been desiring to know the deceased's address at the hospital. This incident furnished a providential opportunity for a serious conversation, which I improved by leaving with the young person some tracts; and since that time, I have been to visit her, and found her disposed to attend the Evangelical chapel. Visited a family whom I see from time to time: all the members are more or less interesting. One of the children, a daughter, has been brought up a Protestant, but has, notwithstanding, been persuaded by Romanists to receive baptism in their church, under the influence of temporal promises. Several of her friends were baptized also. Young L.—did not at that time fully understand the import of such an act. She was placed apprentice with one of the parties who had been most active in procuring the baptism, and who, indeed, now did all in his power to make her situation a comfortable one. She gave satisfaction to, and was satisfied with, her protectors, from whom she received both presents and promises. The head of the family, however, having married a person who had acquired some knowledge of the Gospel, and began to taste its sweetness, young L. heard her frequently converse about serious subjects, and was led by degrees to accompany her to the Evangelical chapel. Soon the dear young girl felt her heart attracted by the truth, and so strong was the impulse, that she avowed and professed her faith within the walls of her protector's dwelling. She was forthwith conducted to mass, but taking with her a little Testament, it was *this* she opened to read when there, instead of the mass-book. But this state

of things could not last long: her protector would not retain persons of various creeds in his employ, and, notwithstanding the contract that had been passed between the parties, the young girl was forced to quit a most advantageous place, in order to gain her religious freedom!

Now, is this conversion real and solid? I know not; but cannot help believing the young person is actuated by a love of the truth which the Lord will be pleased to develop in her heart. She is an attendant in our Sunday children school, and although a grown person, she is not ashamed to take her seat among the younger ones, and answer aloud before the whole audience the questions put to her by the catechist.

On the 5th instant, I found myself in a house where I met a tradesman, who appeared, at the commencement of our conversation, to be a zealous defender of the Popish faith, although a little later, I discovered in him a germ of unbelief. This man, who at the outset could hardly bring himself to give me the time required to expose before him the truths we profess, by little and little began to listen to me with some degree of attention. His friend expressed his approbation of what I was advancing, and has told me since, "I believe the Bible is the truth." Both have attended chapel since.

Visited a man who was a member of the Association des Hospitaliers, which has for its object, the affording of temporal and spiritual aid to the sick in hospitals, prisons, &c., both in the city and suburbs of Lyons. This aid consists, the former in shaving, washing, combing, &c., the latter in reciting certain prayers prescribed by the rules, passing the beads of the rosary, &c. Well, the man in question had been excommunicated by the association—because he reads the Bible! He now attends chapel, and is endeavouring to instruct his wife in the truth.

Went to V——, where, after having made a good many visits, I presided at three meetings, at which from twenty-five to fifty persons attended, and apparently under the divine blessing.

S. V.—One family, however, (and more particularly its head,) rejoices me much. I had formerly spoken to him on serious things at R——, where he then resided, and he has carefully preserved the Bible he there purchased of me; but was not able to follow its precepts. In spite of his good intentions, these appeared as mountains before him—such as the fear of the world, its mocking on the one hand, and its carnal temptations on the other, &c. But having, within these last few days, had occasion for some clothes, which I ordered of him, (the man being by trade a tailor,) I found an opportunity

to resume the religious conversation with him, and of selling him ex-curé *Trivier's* pamphlet, and some other appropriate tracts. On calling lately at the house, the wife said, "Oh, Mr. S——, my husband has never been as he was yesterday; he threw himself on his knees before retiring to rest, and prayed; he is speaking about conversion, and wants to persuade me to it." The wife is, however, a rather worldly character, and a miracle alone can convert her.

Visited several fresh quarters of the town and met with a good reception from different persons; whilst others, if they had been allowed to stone me, they would have done so. A poor woman appeared very desirous to purchase the New Testament, but had not wherewith to pay for it. In another house, a woman present at my visit said, "If he were at my house, I should not be long before I thrust him out of doors." The mistress replied, "Why? he is but saying that which is good." Found two new families, where I placed the New Testament. The heads of one of them attend preaching at the oratoire. Had a long discussion with a Spanish gentleman, at a house where I visit. We are to meet again, D. V. A lady some time since declined my visit, saying, she would hear nothing I had to say—she had her confessor to guide and instruct her. I told her, in reply, that I thought she ought to learn, and went away. She has since then repented of the unfavourable reception she had given me, and expressed a desire to see me; in consequence of which I have been to visit her, and we have had a good conversation. She has expressed herself thankful. A young man had sent for me, he and his mother having perused some tracts I had left with them—the latter has attended the *oratoire* last Sunday for the first time, and on retiring she told me, "I hope I shall continue; I never heard such things." Made the acquaintance of a retired notary; he had several pamphlets lent him by a lady, and he desired to read "*Le Proselyte Sincere Justifie*," by Eugene Lacroix. I presented it to him, and he has procured for himself, with the answer of the *Archbishop of Toulouse*, "*Chalmers' Proofs of the Christian Revelation*;" "*What Protestants Believe*;" and, "*Is there a God?*" He has engaged me to call from time to time. Having sold, a fortnight ago, a Testament with some tracts to a female, some others have been informed of it, and the books have been taken to the priest's: a vicar has returned them, saying, "So you are going to become a Protestant?" The woman replied by inquiring whether the New Testament and the tracts she had were good books? he answered, "Yes," but forbade her to read Mr. Trivier's pamphlet (ex-curé of D——.) At an inn the landlord received me kindly, as well as the waiter. They bought five pamphlets, saying they desired to learn what Protestants

believed, and they would be glad to have on loan some of our tracts.

RELIGION IN POLAND.

A great deal of my time, since our arrival in Warsaw, has been spent in the company of some excellent Protestant friends, whose acquaintance I made when I was here before. From them I have obtained much information, on several subjects which have long and deeply interested my mind. I will mention a few of them.

1. *The State of Protestantism in Poland.*—And without going into minute detail, I have to say that I learn that there are upwards of 200,000 Protestants in what is called Poland; of whom about one-third are *Poles*, and speak the Polish language. They are the remains of those many hundreds of thousands of Polish Protestants, who lived in this land in the latter part of the sixteenth century. The other Protestants are Germans, or of German descent, and speak German, mainly.

2. There are fifty-two Protestant ministers, (exclusive of some nine or ten missionaries labouring among the Jews,) who minister to many scattered flocks; some of them having charge of three or four thousand people, who meet in five or six congregations from time to time, at great distances from each other. There are two Protestant churches in Warsaw, one of which is Lutheran, the other Reformed. Something like fifteen or twenty of the fifty-two Protestant pastors are sound and faithful men. All the Protestant churches in Poland are embraced in what is called "The Evangelical Church."

3. The Consistory of this "Evangelical Church," composed for the most part of men who reside in Warsaw, and who are almost without exception *N*o logists, or worldly men, have great influence with the government, and is the most formidable enemy which the Gospel has to encounter in Poland! Alas, go where we may in the Old World, we find that a *hierarchy*, of some sort or other, is the worst opponent which the truth has to encounter. It was just so in the days of the Saviour himself!

4. There are five missionaries, supported by the London Jewish Missionary Society, labouring in Warsaw, two in Lublin, and two in Kalish. These excellent men are doing much good, not only among the Jews, but also among the Protestants. Whatever of evangelical religion may exist in Poland, it greatly owes its

existence to these brethren, some of whom are Englishmen, and some Germans.

The entire population of Poland exceeds 4,800,000 souls, of whom more than 600,000 are Jews. The Protestants, as I have said, are 200,000 and more—perhaps 220,000. The members of the Greek church may be 100,000. The remaining part of the population—not much short of 4,000,000—are Roman Catholics. And I am sorry to say that I learned—what you will read with astonishment, I am sure—that the priests strive, and effectually in many parts of the country, to keep up that ancient animosity against the Protestants, which the Jesuits infused into the minds of the Roman Catholic Poles in the 16th and 17th centuries. In many villages, and even here in Warsaw, there are Roman Catholic Poles who have had the boldness to say to the Protestants, that if the late attempt at revolution had been successful, they (the Protestants) would have been extirpated! We were told, on good authority, of one nobleman in the country, who boasts that he had armed his peasants and instructed them to destroy all the Protestants in his neighbourhood! If it be true that this people is actuated by such an infernal spirit as that, (and I fear that the number of such is not small,) they are utterly unworthy of what they have so liberally shared—the sympathy of Protestant nations—a sympathy which has been manifested in various ways; whilst the Head of their own Church, the Pope, has not only once, but twice, fulminated his bulls against these attempts to regain their independence. But I am sure that the enlightened portion of this nation, and especially the inhabitants of this city, and other considerable cities and towns, are not under the influence of such a wretched fanaticism. I am grieved to say that there was something of it in Posen, though I cannot learn that there was anything of it in Galicia—perhaps for the very sufficient reason, that there are few or no Protestants in that Province.

The history of Protestantism in Poland is one of the most mournful chapters in the annals of the church of Christ in modern times. Most of your readers probably know little or nothing of it. It is certainly not my intention, in these letters, to enter upon a subject so extensive and so difficult. But if God spares my life, and permits me to return to my native land, I will give, at the earliest time possible, a series of Discourses on the past and present state of Religion in all the countries which I am now visiting, and then I will endeavour to give what I deem to be the truth, in relation to the state of Poland.

Yours, &c.

R. BAIRD.

[New York Evangelist.]

Mission House: New-York, December, 1846.

RECENT INTELLIGENCE.

CREEK MISSION.—From a letter of the Rev. R. M. Loughridge, of October 8th, we learn with regret the death of his child on the 26th of September. Mr. L. says: "The school, during the past session of eight months, has been larger than usual. Forty-two children and youths have been in attendance, of whom twenty-four were females. Twenty-one of these scholars were boarded in the mission. . . . We are fully convinced that boarding-schools are the only kind which will succeed well in accomplishing our object, the civilization and evangelization of the Creeks.

IOWA MISSION.—The Rev. W. Hamilton and wife have reached their station, and resumed their labours. We are glad to learn that Mrs. H.'s health is much improved.

CHINA: AMOY MISSION.—A letter from the Rev. H. A. Brown, of July 1st, contains the following paragraph: "Our missionary operations go on as usual. The female meeting was this week very fully attended. Mrs. Y. has a wide field of usefulness opened before her." This letter gives an account of two professed inquirers concerning the Christian religion; one of whom was actuated by the hope of pecuniary assistance, but the other appeared more sincere.

CHINA: NINGPO MISSION.—A letter from the Rev. W. M. Lowrie, of June 1st, mentions that the health of the Rev. Mr. and Mrs. Way had become much impaired. It was thought that a voyage to Macao and back to Ningpo might be of great service to them. An application had been made by a Chinese officer, a Mandarin, to have a book printed with the metallic type. He and the Chinese generally admire greatly the printing executed with this type.

INDIA: FURRUKHABAD MISSION.—Our readers, especially those of them who have met with similar bereavements, will peruse with interest and sympathy the following extract from a letter of the Rev. Gopee Nath Nundy, dated July 6, in which he gives an account of the death of his child. "The chastising hand of our Heavenly Father, in the bereavement of our youngest son, was upon us. It was His will that our infant child should be taken to himself, to the company of the redeemed and to the eternal rest in heaven. Oh what a blessed thought it is to us, that our little ones, free from all the corruptions of sin, are now standing in the presence of the Lamb, around his throne of grace. Our natural and frail desire would tempt us to murmur against this dispensation of our Heavenly Father; but viewing it in the light of the Gospel, we are enabled to bow down with submission to the will of the Lord, and say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Oh, the consolation which the blessed Gospel imparts, I am quite unable to express. While I was a heathen, I lost some of my best friends, and mourned over their deaths; but had not the least consolation which I now experience. To what will I attribute it? To the blessed religion of Jesus. Is there any cause to murmur? Oh, no; on the contrary, we would greatly rejoice that this our little one and the other three are now inhabiting the blessed mansions of glory. May this dispensation be sanctified to us, and may we be enabled to live amidst these trials nearer to the foot of the cross, and say, 'Lord, we and all that we possess are thine; thou hast given them to us; do what seemeth good in thy sight!'"

ANECDOTES, ILLUSTRATIVE OF SELECT PASSAGES IN EACH CHAPTER OF THE OLD TESTAMENT.—By John Whitecross: two Vols. Philadelphia: Presbyterian Board of Publication.

In these neat volumes, "an anecdote will be found, under each chapter, the reading, or relating of which, may give the exercise" of reading the Old Testament through in order "an additional interest, and impress some truth of the word of God more strongly upon the mind."

We insert as an example the anecdote under Psalm cxv. First we have the fifth verse of the chapter printed, in a larger type.—"They have mouths, but they speak not; eyes have they, but they see not." &c. And to illustrate this text we have the following narrative.

"Mr. Thomas, missionary in India, was one day travelling alone through the country, when he saw a great many people waiting near a temple of their false gods. He went up to them, and, as soon as the doors were opened, he walked into the temple. Seeing an idol raised above the people, he walked boldly up to it, held up his hand, and asked for silence. He then put his fingers on its eyes, and said, 'It has eyes, but it cannot see! It has ears, but it cannot hear! It has a nose, but it cannot smell! It has hands, but it cannot handle! It has a mouth, but it cannot speak! Neither is there any breath in it!' Instead of doing injury to him for affronting their god and themselves, they were all surprised; and an old brahman was so convinced of his folly by what Mr. Thomas said, that he also cried out, 'It has feet, but it cannot run away!' The people raised a shout, and being ashamed of their stupidity, they left the temple and went to their homes."

AN EXPOSITION OF THE ACTS OF THE APOSTLES, IN THE FORM OF QUESTIONS AND ANSWERS, DESIGNED FOR BIBLE CLASSES, ASSOCIATIONS, AND COUNTRY CONGREGATIONS.—By J. J. Janeway, D.D. Part I. Philadelphia: Presbyterian Board of Publication, 1846.

This little volume has been prepared on the same plan as the author's Expositions of the Epistles to the Romans and the Hebrews. We take the following paragraph from the Preface:

"It has been the Author's aim to render the exposition plain, clear, and familiar; so as to bring it down to a level with the youthful mind, for whose benefit it is designed. Such being the design, it would have been improper to go into any deep and laboured critical discussion. Yet he has endeavoured, by suitable questions and answers, to throw light on some difficult passages, and to enable the youthful mind to understand their true meaning."

CHRIST AND ANTICHRIST, OR JESUS OF NAZARETH PROVED TO BE THE MESSIAH; AND THE PAPACY PROVED TO BE THE ANTICHRIST, PREDICTED IN THE HOLY SCRIPTURES.—By the Rev. Samuel J. Cassels,

late of Norfolk, Virginia. Philadelphia: Presbyterian Board of Publication. 12mo. pp. 384.

The following extract from the Introduction, will show the design of this volume:

"The author has also to state, that the motive which has led him to unite the two subjects, Christ and Antichrist, into one volume, is that the two sets of testimonies may act with reciprocal force upon each other. The first argument is with the Jew, 'beloved for the fathers' sake;' the second is with the Romanist, pitied for the Saviour's sake. The same mode of proof is employed in both cases. And it is sincerely hoped, that if the Jew should see any reason from these pages, why the Romanist should be convinced, he may also find something to lead him to his own Messiah; and that if the Romanist shall here find anything which he supposes ought to satisfy the Israelite, he may also discover reasons to renounce his own system of error.

"It is not, however, for either Jews or Romanists that these pages are chiefly written. The specific object is, to convince men in general, that the Papacy is the Antichrist predicted in the word of God. Most who will read these pages are Christians, at least in name. They have no doubt, but that Jesus is the Christ. The author, therefore, proceeds, upon the same ground on which the Messiahship of Jesus is established, to prove the Antichristian character of the Papal power. To his own mind, the one set of arguments is as strong as the other; so, that if it be admitted that Jesus is the Christ, he sees not how it can well be denied, that the Papacy is the Antichrist."

A BRIEF COMPEND OF BIBLE TRUTH. By Archibald Alexander, D.D., Professor in the Theological Seminary, at Princeton, New Jersey. Philadelphia: Presbyterian Board of Publication, 12mo. pp. 206.

It is mentioned in the Advertisement to this book, that "at the request of a benevolent friend, the author prepared a brief Compend of Bible Truth, to be inserted in a volume intended for the instruction of the Blind, which contained also Prayers and Hymns to aid their devotions. When this volume was published by the Presbyterian Board of Publication, it was thought this small Compend might be rendered useful to others as well as the Blind. Accordingly, it was printed in a diminutive volume, which, though it treated on the most vital subjects of theology, might be read from beginning to end in two or three hours. This little volume was published without the author's name. Being however persuaded that it might with advantage be enlarged, he has added what increases the volume to more than double the size of the original publication; and this, not by adding to the chapters already printed, which are left unaltered, but by introducing other subjects not treated in the Compend at first prepared.

"The volume now given to the public comprises a brief system of theology, and may be found useful to such as may not have the opportunity of studying larger works. As it is not intended for the learned, but for plain, common readers, technical phrases and abstruse disquisitions have been avoided; yet, the author has attempted to establish every doctrine advanced, by solid arguments, derived from reason and Script. re."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1846.

SYNOD OF ALBANY. <i>Phy. of Troy.</i>				10; Millerstown, Pa. Rev S H McDonald,	
Lansingburg ch, mo con colls.	46	00		don. 10; Gettysburg ch. fem mis soc for sup.	
				of orphan school at Futtehghurh, India, 24 50	57 67
<i>Phy. of Columbia.</i>				<i>Phy. of Huntingdon.</i>	
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SYNOD OF BUFFALO. <i>Phy. of Wyoming.</i>				<i>Phy. of Northumberland.</i>	
Middlebury ch. 20; Caledonia ch. 20	40	00		Milton ch. bal. of last year, 5 27; Great Island	
SYNOD OF NEW-YORK. <i>Phy. of Hudson.</i>				ch. 45; Bloomsburg ch. 19 25; fem mis soc.	
Coshecton ch mo con	5	00		21 50; Mrs Waller' mis box, 5 23; Miss H	
				E Waller, don. 40 cts.	96 65
<i>Phy. of Bedford.</i>				SYNOD OF PITTSBURG. <i>Phy. of Blairsville.</i>	
Mount Pleasant ch. Sing Sing, 21; Bedford ch				Murrysville ch. 2 33; Blairsville ch. 21 78;	
mo con. 13 91; Excess of rects. for Foreign				Salcm ch, 27 20; Currie's Run ch, 5 87	57 18
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<i>Phy. of Long Island.</i>				<i>Phy. of Ohio.</i>	
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<i>Phy. of New York.</i>				ch, ladies' sew. soc. to ed. Wm B McIlwain	
Wallabout ch mo con, 4 08; Mad. av. ch. mo.				in India, 25; Geo McComb don. 4	86 64
con, 5 70; Brooklyn 1st ch mo con, 22 12;				SYNOD OF WHEELING. <i>Phy. of Washington.</i>	
Duane-st. ch mo con, 22 79; do. ann coll in				West Liberty ch, 10; Thos. Yates, don, 5	15 00
part, 394 59; N Y 42d st. ch mo con, 5 80;				<i>Phy. of Steubenville.</i>	
N Y 1st ch mo con 73 50; Sab. sch for Omaha				Feed Spring ch, 7; Bloomfield ch, 10 10; Big	
mis. 12 50; Brick ch mo con, 3 16	544	24		Spring ch, 13; Cross cr. ch, 8; Still Fork	
<i>2d Phy. of New York.</i>				ch, 4	42 10
st. ch mo con, Sept. and Oct.	21	00		<i>Phy. of New Lisbon.</i>	
SYNOD OF NEW JERSEY. <i>Phy. of Elizabethtown.</i>				Yellow cr. ch,	36 50
Morristown 1st ch, individuals for Jewish				SYNOD OF OHIO. <i>Phy. of Zanesville.</i>	
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New Brunswick 1st ch mo con, 21 76; Bound-				SYNOD OF CINCINNATI. <i>Phy. of Chillicothe.</i>	
brook ch. fem ben soc to con. Mrs. SARAH				Rocky Spring ch, Mrs Geo Adair don, 1; Bloom-	
BAYLES l. m. 30; and lad. mis. soc. Landing				ingburg ch, in part, 17 75; Dr. E. Crosby,	
Road, N. J. to con Mrs ANN GILES l. m. 30	81	76		in part to econ. himself l. m. 5; children in	
<i>Phy. of West Jersey.</i>				three families, 2 56	26 34
Cedarville ch	16	75		<i>Phy. of Miami.</i>	
<i>Phy. of Susquehanna.</i>				Springfield ch, 123 47; children of Dr Rogers,	
Troy ch. 2 50; Welsh ch. 2 00; Rome ch, 1 06;				2; do. of Andrew Harrison. 2 13; do. of Ma-	
Athens ch. 5 40; Towanda ch. 3 04	14	00		ternal asso. in part to ed. <i>Belinda Gallowsay,</i>	
<i>Phy. of Raritan.</i>				7; Washington ch, of which 1 from Mrs Mun-	
Flemington ch	30	00		ger, 8; Dayton ch, bals. 22 75; New Jersey	
SYNOD OF PHILA. <i>Phy. of Phila.</i>				ch, to con. their pastor, REV. JOHN S. WEA-	
Philadelphia 10th ch mo con colls. from July to				VER, l. m. 32 95; children of cong. 1 90;	
Sept. inclusive, 70; do. mo con for October,				Greenville ch, 5; Salem ch, in part, 12 12;	
46 25; Great Valley ch, 37 25; Union ch.				Xenia ch, in part, 10 56; children of Sab.	
Phila. 5	158	50		sch. 7 90; Bell Brook ch, in part, 4 97; Le-	
<i>2d Phy. of Philadelphia.</i>				banon ch, bals. 1 25	242 00
Germantown 1st ch. 39 50; juv. mis soc. in part				<i>Phy of Cincinnati.</i>	
to ed. <i>Abm. Martin</i> in India, 5; Newton ch.				Somerses ch, 18 70; Bethel ch, in part, 13 87;	
fem for mis soc. 12 50	57	00		Goshen ch in part, 32; CH Vaughan, don. 1;	
<i>Phy. of New Castle.</i>				Hopewell ch, 27 69; Rev J Edwards, a	
Oxford ch. 110; "a lady," for Bibles in China,				thank offering, 5; Rev S Gazlay, don. 1;	
10; children's offerings, 96 cts.; Red Clay				Pleasant Ridge ch. 8 65	107 91
Cr. ch, Del. 19.	139	96		<i>Phy. of Oxford.</i>	
<i>Phy. of Donegal.</i>				Richmond ch. 16 25; Mount Carmel ch, 16 63;	
Waynesburg ch. "a little girl," proceeds of her				College Corner ch, 1; Bethel ch, in part, 24;	
missionary box	1	00		Rising Sun ch. mo con, 4 60; Brookville ch.	
<i>Phy. of Baltimore.</i>				balance 3	65 48
Baltimore 2d ch mo con colls. 80 99; heathen				<i>Phy. of Sidney.</i>	
box of four children, 6	86	99		Buck cr. ch, bal. of last year, 2; Sidney ch bal.	
<i>Phy. of Carlisle.</i>				6 25; Mount Pleasant ch, 18 96; Covington	
Monaghan and Petersburg chs. 9 37; mis. box				ch, bal. 7 50; Piqua ch, bal. 21; Troy ch,	
of children of Mr. John Mateer, 3 80; Tom's				14 10;	69 81
cr. and Piney chs. David Gamble, don.				<i>Phy. of Maumee.</i>	
				Truro ch, 13 25; Lima ch. bal. 8; Blanchard	
				ch, 7; West Union ch, 16 75	45 00

SYNOD OF INDIANA. <i>Pby. of Salem.</i>		56 23; Walterboro' ch, 10; children of Sab. sch. 5; Columbia ch mo con colls. 80	171 23
Bedford ch, 7 50; Springville ch, 3 55; Bloomington ch, 6 62	17 67	SYNOD OF GEORGIA.	
<i>Pby. of Crawfordsville.</i>		An unknown friend, to ed. <i>Horace Pratt</i> in India 20 00	
Crawfordsville ch, 4 25; Waveland ch, 12 83	17 08	SYNOD OF ALABAMA. <i>Pby. of S. Alabama.</i>	
<i>Pby. of Indianapolis.</i>		Kirkville, Alabama, Mrs A E Martin, don 5 00	
Indianapolis 1st ch mo con in part. 6 07; don. from 'a friend,' 1 50; Sab. sch class boxes of fem classes, 10 64; do. of male classes, 10 79	29 00	SYNOD OF MISSISSIPPI. <i>Pby. of Louisiana.</i>	
SYNOD OF N. INDIANA. <i>Pby. of Logansport.</i>		N. Orleans, Lafayette Square ch mo con colls, for September and October 39 35	
Delphi ch, Rev E Wright, don,	5 00	COLLEGES AND SEMINARIES.	
<i>Pby. of Michigan.</i>		Princeton Theo. Sem. Mis. Bible and tract soc. 66 50	
Pontiac ch lads. ben. asso,	20 00	LEGACIES.	
<i>Pby. of Lake.</i>		Baltimore, Md. executors of Mrs. Maria McClelland, dec. 62 50; Pittsburg, Pa. interest on the estate of Dr. Gladden, dec. 23 90 50	
Sumptions Prairie ch, 21 50; La Porte ch, 10; South Bend ch, 1; four brethren, don. 1 50	34 00	MISCELLANEOUS.	
SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i>		"Anonymous," in a letter of 25th Sept. 1; Rochester, N Y, "A B," 10; mo con colls, ch unknown, 6 02; New Stanford, Ct. Miss Sarah Lockwood, don. 2; Yaphauk, Suffolk Co. N Y, "Cash," 10; Mrs J. for one pair of socks from orphan school at Allahabad, Nor. India, 50 cts.; ——— a friend, 'A,' 2; Leesville, O., Thos. Milligan, don. 50 cts. 32 02	
Union ch	2 00	Total receipts in October, \$3129 27	
SYNOD OF MISSOURI. <i>Pby. of Missouri.</i>		DONATIONS IN CLOTHING, &c.	
Marshall ch. 2; Bellevue, Mo. Wm Carson, 2 50; James Donald, 2 50	7 00	Ladies of Bethel ch. New Kent Co. Va. one bed quilt ———	
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		1st ch. Cincinnati, O. fem mis soc. 100 shirts for Spencer Academy, valued at 75 00	
Bardstown ch, bal.	25 00	Deerfield ch. O. fem for mis soc, one barrel of clothing, valued at 42 00	
<i>Pby. of W. Lexington.</i>		Greenbush ch, N Y, fem mis soc, one box clothing for Indian mis. valued at 27 00	
Nicholasville ch, 36; Woodford ch. 21 30	57 30	Elizabethtown, N J, 1st ch. ladies of, one box clothing, valued at 41 75	
<i>Pby. of Bowling Green.</i>		Great Valley ch, Pa. ladies of, one box containing 126 garments for African miss. ———	
Greensburg ch, 1 75; REV. JAMES T. LAFSLEY, in part to con. himself 1. m. 5	6 75	Mercer ch, Pa. ladies of, one box clothing valued at 46 63	
SYNOD OF VIRGINIA. <i>Pby. of Winchester.</i>		Wyoming ch, N Y, ladies of, one box clothing for Indian mis. valued at 35 15	
Patterson cr. ch, 9 13; Moorefield ch, 20 50; Oldsfield ch, 7 50; Mount Zion ch, 10	47 13	Pittsgrove ch, N J, ladies of, one box clothing for Indian mis. valued at 30 75	
<i>Pby. of East Hanover.</i>		Sundry parcels clothing from three ladies, N Y, valued at 40 00	
Richmond 2d ch, mo con for Sept. 14 23; do. for October, 10 20; Richmond 1st ch mo con, 11 60	36 08	Three bundles clothing from Mrs K——, N Y, valued at 60 00	
SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>		Belvidere ch, N J, ladies mis soc, one box clothing for American Indians, valued at 53 50	
Knoxville 1st ch mo con, 8 12; bal of ann coll, 22 38	30 50	Liberty ch, ladies of, one box clothing, val. at 25 90	
<i>Pby. of West Tennessee.</i>			
Hopewell ch, Margaret Parsons, don. 25 cts.; Josiah P Alexander, don. 4 25	4 50		
SYNOD OF SOUTH CAROLINA. <i>Pby. of Harmony.</i>			
Winshoro' ch mo con colls from 1st June to 1st Oct. 42; an aged female member, ann. don, 2; fem mis soc in aid of Indian mis. 42	86 00		
<i>Pby. of Charleston.</i>			
Charleston 2d ch mo con, Sept. 20 05; do. Oct.			

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors or the same.

Honorary Directors for life may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

DECEMBER, 1846.

No. 12.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Georgia.

Interesting Revivals of Religion.

In the last number of the Chronicle, we published two letters from a Missionary in Franklin County, Georgia, containing cheering intelligence of what God is doing in that portion of the Missionary field. We now publish a letter from another Missionary who has been labouring in Franklin and Madison Counties. His report covers the same ground, but is more full, and contains additional information, which, we think, cannot fail to interest the friends of Christ, and his cause.

—ED.

With the concurrence of the Committee here, I have spent the greater portion of the last three months in the counties of Franklin and Madison, on account of the peculiarly interesting, and encouraging state of things which has recently commenced in those churches. From your Missionary in this field, I suppose you have already learned, that there are in all five churches of the Presbyterian order, three in Franklin, and two in Madison. God has been pleased, within the last two or three months, to bless these churches, by the outpouring of his Spirit, by adding to them new-born souls, by inspiring Christians with fresh zeal, and by opening before them a brighter prospect than has been seen for years before. With Brother N we so divided the field, as to give to each church, preaching as frequently as possible. But sometimes we found it expedient, and very successful, assisted by other brethren, to unite our labours, and hold a protracted meeting. I thank God that he gives me the privilege of sending you so cheering an account of the state of things in these counties. In these times, when God has been displaying the power of his word and Spirit in other parts of this state, as you have heard, he has been pleased also to make the visits of his love and power to some of the churches in these counties. At New Hope, about the first of August, a protracted meeting

of four or five days was held, in which the Rev. Mr. Dod chiefly laboured, which was attended with great success. About *seventeen* gave hopeful evidence of a change of heart, and have since been added to that church. This has greatly enlivened the zeal of Christians there, and increased the spirit of prayer. The Spirit of God, we have reason to believe, is yet at work in the hearts of others, who evince a deep anxiety to find a saving interest in Christ. Several are now waiting an opportunity to unite themselves publicly with the people of God.

At Danielsville, *seven* have recently been added to the Church; this is a very promising field of labour. All who are acquainted with the state of things in the neighbourhood, express strong hopes, by the continued labours of a minister, of being able to establish a large church at this place. There is abundant material in the population, which might yet become a constituent part of the Church of God. These two churches, if properly trained, might easily furnish means for the ample support of a stated minister in the county of Madison, which is greatly needed. But having, unhappily, been too much unaccustomed to efforts of this kind, it may take time to overcome their prejudices.

The New Lebanon church has been blessed, and increased to a remarkable degree. In the last three months it has nearly doubled the number of its members. About *thirty-seven* have united with that church by the profession of their faith. A few weeks since, a protracted meeting, assisted chiefly by the Rev. Mr. Carter, was commenced here, which continued with increasing interest for ten days. It was not designed to continue the meeting longer than the usual time, Saturday, and Sabbath, unless the state of things should demand it. It was soon very apparent, such was the state of things. The meeting commenced with the ordination of two elders, and with the administration of the Lord's Supper. The meeting resulted in the

hopeful conversion of *forty souls*, twenty of whom have since become members of the Presbyterian Church; the remainder have connected themselves with other denominations. This number was wonderful, considering the whole number present. At some of the meetings, when the anxious and inquiring separated themselves to be conversed with, and prayed for, only two or three, of the unconverted, out of the whole assembly, would be left lingering behind; and when the meeting was closed, it was not because it might not have been protracted longer to advantage: for on the last night of the meeting, not less than *thirty souls* were found, with deep anxiety inquiring after a Saviour. But circumstances rendered a close necessary. We trust, however, it was not a close of the work of grace, and that many more, now anxious, will find a Saviour precious. This work was remarkable for other things besides the number. Of those brought in, were old, gray-headed sinners, whom Christian friends had almost given up as hopeless cases. But God was merciful to them, even at the eleventh hour. Many young men also have been taken into the service of Christ, who, it may be hoped, will long live to serve their Lord and Master in the Church, and some of them may be in the ministry of the Gospel. Connected with this church, is a very flourishing Sabbath-School, in which both children and adults have been deeply interested, and which very evidently prepare the minds of many for the revival of God's work in their hearts.

Hebron has not received so large a blessing as the other churches mentioned; still God has not entirely passed it by without a blessing. They have received some additions, and a good spirit prevails. Some are confidently expecting a larger blessing, and seem willing to labour for it. It is confidently believed, a few days continued preaching would be blessed to their spiritual good. These churches suffer much from not having the regular weekly preaching of the Gospel: hence it is found profitable at times to hold a protracted meeting among them. We need much for these churches, and others scattered through this region—more preaching, and more active, devoted ministers. God has done great things for us. May his work continue, and spread through our state, and through our whole land.

Iowa.

FROM AN ITINERANT MISSIONARY.

Wants of Iowa.

Since I came to this very interesting field, four months ago, I have endeavoured to observe, as carefully as possible, and to collect information

from every source entitled to regard. It will be seen, from the last report of the Presbytery of Iowa, that the number of ministers does not show an increase from former years, and yet the population has been augmenting prodigiously. There is some prospect that three or four additional ministers are to be located within the limits of this territory, and that perhaps others may come, where they are certainly greatly needed. Some have come, and gone again. There are difficulties to be encountered here, which try men's faith. The Church, however, if faithful to her head, will not overlook so interesting a portion of the great Missionary field, and the Gospel of God's grace will triumph here, although it is clear it must struggle in a contest with the powers of darkness; and it may be, for a time, error, heresies, and infidelity, may be in the ascendant. As yet, the south of Iowa has but a small number of Romanist population. This part of the territory is, as yet, exclusively used for agriculture; and it is like the very richest garden, when brought under the hand of the agriculturist. The land is almost universally high, rolling, and dry, and can support a very dense population. At present, by far the largest portion of immigrants locate upon the valley of the Des Moines, but many of the settlers are rather unsettled. The rude cabin and scant furniture, with miserable pens for stabling, do not form a strong bond for union to any society. Hence, not a few change their places for better, or worse; and when a spirit for change takes possession of a man, even the Rocky Mountains are not a barrier. Off he is for Oregon, or, possibly, he longs for his native hills in the distant East, and he goes back, to lay his bones in the graves of his fathers. But there are many who have come here to make it the home of themselves, and their children; and many, too, are of the more enterprising class. Should not the Gospel be sent, and sustained here? and a tone be given to the morals of the people, by a class of preachers who are apt to teach, and who could aid in establishing a system of schools adapted to the wants of a rising community? May the good Shepherd watch over the scattered sheep of his flock, and send many an under shepherd into the wide field over which they are spread.

Illinois.

FROM A MISSIONARY IN HENRY COUNTY.

Distressing Sickness—The Goodness of God in the midst of Trials.

I should have reported sooner, but for sickness of myself and family. The fever had been very general through the country, and I had

taken some into my own family, who belonged to families where all were sick, and they had partially recovered, when myself, wife, and all my children, were taken of the fever, within two days of the same time. In the course of a week, my wife, myself, and one of the children, were regarded as not likely to live. We depended much on a few in the neighbourhood, who could be spared for a day or a night from their own sick families, to keep us from dying through neglect, and on a physician, living thirty miles off, who could visit us only about once a week. The scene of affliction through which we have been carried, can be better imagined than described. The kind providence of God was clearly seen in a number of events, or we had not been here to acknowledge his goodness. A devoted, good man, and his excellent wife—he was superior to many physicians in his knowledge of medicine, and skill in nursing the sick, living twenty miles distant—heard of our dangerous condition, and, *without being sent for*, left their family, and came and attended on us for days and nights in succession, until we were all obviously improving. Also a brother minister, living a few miles further, came unsolicited to our help. But for such kind attentions, it seems impossible that we should have lived. Many providential interpositions as clearly mark the hand of God, and constrain us to inquire, "What shall we render unto the Lord for all his goodness, and for his wonderful works to the children of men?" We are all now, through the mercy of God, fast recovering, and I am able to visit and preach. The sickness seems to be generally abating through the country. I have lived in this state eleven years, yet have never before witnessed anything like such universal sickness. Considering the severity and extent of the sickness, it seems wonderful that so few should have died. We have some hope that this season of affliction will lead to reflection, and that the Lord may make it instrumental of reviving his work. I trust it has been sanctified to myself, and others of my friends. Our peculiar situation led me to rely on God, rather than on man; and I cannot describe the happiness I felt, in yielding *all* to his sovereign pleasure, and relying alone on the mercy of Jesus Christ. May these impressions abide through all my following days, and the fruit be such, that others may be led to glorify our Father in heaven. . . .

Indiana.

FROM A MISSIONARY IN KNOX COUNTY.

A Good Season.

Since my last report we have enjoyed a very

precious season. It was a protracted meeting of some four days' continuance. The season was precious, not from the fact that we had large accessions to the church, but in that the hearts of God's people were alive to the great interests of the soul, and were united as one. God was present with us. We had two additions to the church; they were from different families, and the first of either family that has ever made a profession of religion. One of them is the mother of an interesting flock of little children, all of whom, that have attained a suitable age, have been trained for some years in our Sabbath school. We were rejoiced to see that God, as we hope, had wrought a great work in that mother's heart, and we trust she will now be the better guardian of the spiritual interests of her dear children. The other is a very interesting young lady, out of a family of interesting children.

Severe Sickness.

Since the meeting referred to, we have, as a community, been under the rod. God has visited us with severe sickness; not a family has escaped so far as my acquaintance here extends. Death has been on all our borders, and in some of the neighbourhoods adjoining us, almost the whole strength of the church has been laid in the cold, cold grave. Death has not come upon us so fearfully as yet. Our church has not been so sorely visited this year. Last year we lost several of our members, some of our brightest ornaments. But the universal sickness has put a stop, for the time being, to all our Sabbath school operations. And now, in place of the Sabbath school, I have a congregational catechetical class. The youth commit the catechism to memory, and I call upon the older members of the congregation for explanations, proofs, &c. I hope to succeed well in this exercise. I have distributed the catechism amongst all the families of the congregation, so far as I have been able to procure the books, and have endeavoured to impress upon their minds and hearts the great importance of becoming thoroughly acquainted with the truths they teach, and of feeling their power. * * * *

FROM A MISSIONARY IN JEFFERSON COUNTY.

* * * * Previous to my coming to this field, these little churches had been but partially supplied for several years, and at the time of my coming were destitute of the preaching of the Gospel. One of the churches had enjoyed no regular Sabbath preaching for the last two or three years, and had suffered greatly from the influence around. The attendance upon the preaching of the Gospel is good, and in one of

the churches there are some promising indications of seriousness among the young. This portion of the state is very destitute of Presbyterian preaching; north of me, there is no Presbyterian minister for thirty-five miles, and none east for about thirty miles. In all this destitute region there are Presbyterian families, and churches might be gathered, if there were any to supply them with the preaching of the word.

FROM A MISSIONARY IN VANDERBURG COUNTY.

Aid no longer needed. God has prospered the effort.

With my fourth quarterly report, I would communicate the purpose of our church to relinquish for the present, and I hope entirely, assistance from the Board. The providence of God has greatly blessed us during the past year, adding to our numbers between *forty* and *fifty*, and thus augmenting to some extent our resources, and affording us a greater capability of sustaining ourselves. *Five* have been added since my last report. In retiring from our connection with the Board, we would return our thanks to the great Head of the Church for the efficient aid, which, for several years, we have received through your instrumentality. We pray that more abundant resources may be placed at your disposal through the enlarged benevolence of the churches; and that a still greater blessing than any we have as a Church enjoyed, may attend your every appropriation to the work of evangelizing the destitute parts of our western country.

FROM A MISSIONARY IN PORTER COUNTY.

Removal of ministers. Who will fill their places?

* * * * One laborer, Brother S. G. Weeks, has been taken to his reward within a few months, and two more churches are vacant. How loud the call, What thy hand findeth to do, do with thy might. Another Brother, W. K. Marshall, has gone to Arkansas, on account of the health of his family. Thus we are diminished in numbers. Who will fill these vacancies? Another Brother, a licentiate of the Logansport Presbytery, we have understood, died on his way to the meeting of the Synod. His name was Kerr. These things cause sadness of heart. Were our strength in any arm of flesh, I should despond. But the Church is safe with her adorable Head, and although the night is dark, a glorious morning, we are assured, will dawn. * * * *

Ohio.

FROM A MISSIONARY IN MADISON COUNTY.

Good encouragement to labour. Interesting communion seasons.

Although we have enjoyed no special outpouring of God's Spirit in either of the churches to which I statedly minister, yet we have abundant reason to hope that the preaching of the Gospel and other means of grace have not been in vain. My congregations have steadily increased, both in numbers and in serious and orderly attention. In the Sciota church, about three weeks since, we had a very solemn and impressive communion season. The meeting was continued for three days, and the congregations became so large that we were obliged to leave the house, and retire to a neighbouring forest. There were some cases of deep and pungent conviction. We received three additions to the church on Sabbath, and others have since applied for church membership. In this church we have an interesting Sabbath school of nearly fifty members. We had our communion in the Mt. S—— church on last Sabbath; our meeting continued for several days. Our small house was not half sufficient to seat the congregations, and we accepted the invitation of our Methodist brethren to occupy their house, which is large and commodious; but even then some had to stand at the doors and windows. We trust that the Spirit of God was with us. Christians were deeply humbled, and many of the impenitent were made to tremble. We cannot but hope that God has so fastened his word on the consciences of some, that they will find rest only in Christ. O that God would shower down his grace upon these beautiful plains, that they might become as the garden of the Lord. In this place we have an interesting Sabbath school and a Bible class, which is generally well attended. Besides these places of stated preaching, I have preached through the country, and from house to house during the week, and frequently on Sabbath afternoon, and everywhere the Gospel has been received with attention and interest.

FROM A MISSIONARY IN CHAMPAIGN COUNTY.

A plan for doing much good, recommended to ministers.

* * * * I find I can sell a great number of books, if I can get them. To give you an idea of what a pastor may often do, I will state, that I have sold about one hundred and forty dollars worth of books during the last summer, without taking any time from my pastoral duties. My plan was, when I left home on my pastoral du-

ties, to take a few books either in my saddle-bags or in my trunk, when I rode in my buggy, which I generally did; and at almost every house where I called, I let them know I had some religious books for sale, and not unfrequently I sold three or four dollars worth at a single place. In this way I made a pastoral visit to the family, and then left with them some good religious books to benefit them in my absence.

* * * *

Kentucky.

FROM A MISSIONARY IN GRANT COUNTY.

Want of religious instruction. Some tokens for good.

* * * * The religious wants of this community are great. Comparatively few enjoy the ordinary means of grace, and they have not been long in this enjoyment; the consequence is, that ignorance and immorality prevail, and the people are alike insensible to the necessity and the obligation of improving the opportunities for improvement which Providence is now placing within their reach. Intemperance and Sabbath breaking are considered by them as innocent pleasures. So that the great work to be accomplished in this part of the field, is to enlighten the people, to show them the truth, to teach them what is duty, and what is not. This is not the work of a day. The Lord is granting us some tokens for good. Interest on the subject of Sabbath schools and Bible classes is manifestly on the increase. Attention to preaching is better than it has been, and a weekly prayer meeting has recently been organized in one of the churches where I labour. In the bounds of another, there is more than ordinary interest on the subject of religion, among the unconverted. May the Lord greatly increase it!

Florida.

During the past year, the Board have aided in sustaining a Missionary at Pensacola. This is one of our Naval Stations, and is, in many respects, an exceedingly important point, which has been too long neglected by our own Church. The Missionary there has many difficulties with which to contend; but with God's blessing on wise and faithful labours, all difficulties may be overcome, and an incalculable amount of good may be accomplished. We give below brief extracts from the report of our Missionary there.—ED:

. . . . Notwithstanding all the powerful influences that have been against us here, through the goodness of Him who controls all hearts, and "turneth them, as the rivers of water are

turned, whithersoever he pleaseth," our people here have clung together, and we have had our full share of the transient population. Since I last wrote you, we have had *twelve* or *fifteen* additions from the blacks, and among the most respectable and influential of their number. We have also had an addition of three whites, on the confession of their faith. Last night, I think we had a greater crowd than I have ever before seen in our church. God grant that it may be a token for good, and that, as they come to hear, they may stay to heed. Our meetings for prayer and lecture during the week, are well attended. Some seem to value these meetings above all others. Brethren, pray for us, that the work of the Lord may be revived among us. This is morally a desolate region. We need your prayers. Its direct communication with all parts of the world, particularly with the southern and western world, renders this an important point to be occupied, as a strong-hold for aggressive action on the kingdom of darkness.

Who will send some Books and Tracts to this good Missionary?

If some good brother, whose heart the Lord made willing, would make us a present of a full set of the books of our Board of Publication, he might extensively promote the salvation of souls, the glory of God, and the establishment of our own church in this waste. I should be exceedingly thankful for a box of practical books and tracts, to help me in my work. I have a glorious opportunity, by means of market wagons and vessels, of sending them through all West Florida, a country as destitute of the means of grace, I presume, as almost any other in America. I could also send them every where around the Gulf of Mexico. Will not our friends in the North help us?

Pennsylvania.

Want of a House of Worship.

I have not yet had a communion season in the Pine Grove congregation, owing to the want of a convenient house. The people there are making some efforts towards building a house of worship; but being weak, they have as yet made but little progress. The want of a suitable house of worship has been, and still is, greatly against them. Those who attend, are scattered over a large extent of country. Some live at the distance of ten or twelve miles. I think the attendance would be large if they had a convenient house in which to meet. Would that those in our cities, who have comfortable houses to worship in, in all kinds of weather, would think, and think practically, of their poor

brethren and sisters in the pine woods of Pennsylvania, who have no house in which to meet for the worship of God, but a little rude log

cabin! The Lord be gracious to his poor people, and make them rich in faith!

Mission Rooms, Philadelphia, December, 1846.

MONTHLY REVIEW.

During the month of October, including the appointments by the Committee at Louisville, Ky., the Board have made *twenty-three* new appointments, and *twenty-eight* re-appointments. Total for the month, *fifty-one*. Of the *new appointments*, *three* have been in Illinois, *six* in Indiana, *six* in Ohio, *one* in Arkansas, *two* in Georgia, *one* in Virginia, and *four* in New York. Since the meeting of the last General Assembly, and up to this time, November, in new appointments the Board are not less than fifty in advance of any former year. A considerable proportion of these new appointments have been for new settlements, where a preached Gospel was not before enjoyed, and where the support of the missionary, for the present, must come principally from the Board. In their last annual report, the Board stated to the Assembly, and to the churches, that while this work was in their hands, they felt themselves under the most solemn obligation, to send into the great missionary field in this land every good Presbyterian minister they could obtain. They have endeavoured faithfully to carry out this declaration, and thus far they have been prospered in their efforts, and have succeeded in locating an unusually large number of valuable men. In doing this, they have of necessity made very large engagements. They have a number of missionaries at the present time, for whose entire support they are pledged. It was only by giving such pledge, that suitable men could be obtained for important points now occupied; and when such vast

interests were at stake, the Board could not hesitate. They believed God required, and the churches would expect of them, to go forward and act. Hitherto, they have been greatly favoured. They commenced the year with a larger surplus than usual, and with this, and what has been received during the summer, they have been able, up to this time, to meet punctually all their engagements. This has greatly contributed to the prosperity of the cause; and we thank God, and the churches, for the energy with which they have enabled their Board to carry forward the work committed to them. It has now become our duty to state to the churches, that the cause needs their *prompt* and efficient aid. Our funds are low, large engagements are becoming due, new and important applications are pressing upon us, and a large increase of means will be required immediately to sustain the missionaries now in the field, and to send others loudly called for. We will not enlarge on the necessity of *prompt* and *liberal* action. It will be sufficient, we trust, to make known to the churches the wants of the cause, to secure their cheerful and liberal contributions. This is a cause in which every American patriot and Christian must feel a deep interest. It is the cause of our country. It is to bless the land of our birth, our own inheritance—our *Home*, that we ask your efficient co-operation. The cause of Home Missions, has an advocate in every American, as well as in every Christian bosom. And we rejoice in the evidence we have, that this cause is gaining in the confidence and affections of the people. We thank

God for the assurance we have, that our churches, are becoming better acquainted with the distressing wants of this vast country, and are waking up to the importance of having these wants supplied. A dense cloud has for a season been resting on most of our churches; we think we see a gleam of light, a sign of better and brighter days, in the increasing interest felt for the spread of the Gospel through our land. We would cherish, and increase this interest, as the sweet harbinger of blessings to our land, and to the world.

The churches will bear with us, in reminding them, that this is a constantly *increasing work*, and to meet at all the increasing wants of our country, must necessarily require a corresponding *increase of means*. The field of operation is every year growing larger, and the population to be supplied is increasing by hundreds of thousands. The wide domain, in which we have hitherto acted, and the wants of which are so overwhelmingly great, is widening, and extending; new, and large additions are making; and in the language of our last Annual Report, "The work of Domestic Missions has so swelled in our hands, that all former calculations about men, and means, and all former ratio of increase, utterly fail to meet present demands." Here then brethren is the work, the good work, in which we invite your cordial, united, energetic co-operation. *All* may do something to help forward this work. Let none hold back, none be lukewarm in such a cause. Come promptly to the rescue of your country, and seek to save the souls of your countrymen.

CHURCH EXTENSION.—FUNDS NEEDED.

The Committee for Church Extension find themselves under the painful necessity of stating to the churches, that their funds for this object are exhausted. The whole they have received has been appropriated, and in consequence the Committee are compelled to decline any further appropriations until funds

are received. There are a number of applications for aid now on hand, for which no appropriations can be made until the churches furnish the necessary means. At the present moment, this is deeply to be regretted. In a number of instances, where houses of worship are greatly needed, feeble congregations have been encouraged to make special efforts to build, by the prospect of being aided in their weakness by the Church Extension Committee. If disappointed in this expectation, they must in many cases, utterly fail in completing their building, and there is ground to fear in not a few cases, what has already been done, by being left unfinished, will be an entire loss. The Committee feel this, and are deeply anxious to be able to furnish to such the aid that will encourage, and enable them to complete their work. But what can the Committee do without means? If they have nothing to appropriate, the churches know they cannot safely promise, and the work must cease until the means for carrying it forward are furnished. It is with unfeigned reluctance the Committee make this statement, and for the present they waive all appeal. As in duty bound, they report to the churches the *fact*,—that the work of appropriating for the building of houses of worship must cease, until the Committee are furnished with the necessary means. We trust the friends of this cause, knowing this fact, will soon enable them to resume the work with new, and greatly increased vigour.

To those who have recently applied for aid, and whose applications have not been acted upon, we embrace this opportunity of saying—the only reason why their applications have not been promptly responded to, is found in the foregoing statement—*we have not the funds to appropriate*. So soon as we have—and we fondly hope that will be soon, the Committee will not delay their reply to every applicant.

That the churches may form some idea of the importance of this work, and the amount of good which may be ac-

complished by even small means, we would here state, that since the first of June last, this Committee have made appropriations to aid in the erection of more than *thirty* houses of worship, and in addition have aided in the complete liquidation of the debts of *eight* churches. In most of these cases, the people have been induced to make the effort to build, by the aid offered by the Committee; without such aid they would have been discouraged from the attempt.

During the short period, the Committee have been engaged in this work, they have aided in building more than *one hundred* houses of worship, and which are entirely free from debt. Surely our churches will not suffer such a work to cease for want of funds. Even a small collection from each of our churches would enable their Committee to go forward with energy, and accomplish an incalculable amount of good.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN OCTOBER, 1816.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>	
2d ch Troy, N Y, in part, 110; P P Stewart Esq. of Troy, N Y, 25	135 00
<i>Pby. of Albany.</i>	
Saratoga Springs, N Y	91 50
<i>Pby. of Columbia.</i>	
2d ch. Windham, N Y, 14; Stockport ch. N Y, 4	18 00
SYNOD OF BUFFALO. <i>Pby. of Wyoming.</i>	
Caledonia ch, N Y	20 00
<i>Pby. of Buffalo City.</i>	
Rochester ch, N Y, A. B.	5 00
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>	
Calieoon ch. N Y, 2 11; McArthur's Settlement, 1 89	4 00
<i>Pby. of North River.</i>	
1st ch Newburgh. Rev J Johnston, Pastor, 115; 5 of which, previously acknowledged, 110; Marlboro' ch. N Y, in part, 8 50; Wappingers' Creek ch. N Y, in part, 12	130 50
<i>Pby. of Bedford.</i>	
Somers ch. N Y	10 00
<i>Pby. of Long Island.</i>	
Sag Harbour ch, L I, 69 50; Southampton ch, L I, 35 05; Hempstead ch, L I, 13 75	118 30
<i>Pby. of New-York.</i>	
Greenbush ch, N Y, 3 30; Duane-st. ch, N Y, Thomas H Failo, 100; Wallabout ch, N Y, coll. 6 20; do. a Sab. sch. class, 1 45	110 95
<i>2d Pby. of New York.</i>	
Canal-st ch. N Y,	22 42
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>	
Chester cong. N J, 31; 1st Presb. ch, Elizabethtown, N J, in part, 200	231 00
<i>Pby. of New Brunswick.</i>	
Trenton ch. N J, 75 22; Boundbrook ch, N. J. 100;	175 22
<i>Pby. of West Jersey.</i>	
Bridgeton cong. N J, 92 50; ladies' mis soc of do. 32 50; Greenwich cong. Cumberland Co. N J, 10	135 00
<i>Pby. of Newton.</i>	
Mis. box of the children of two families, Belvidere, N J	1 25
<i>Pby. of Susquehanna.</i>	
Troy ch. Pa. 2 50; Welsh ch. Pa. 1 50; Warren ch, Pa. 6 46; Rome ch, Pa. 1 06; Athens ch, Pa. 5 40; Towanda ch. Pa. 3 08	20 00
<i>Pby. of Luzerne.</i>	
Lackawanna ch. Pa,	5 00
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>	
Central ch. Phil. cash coll. 76 09; do. Alex. Henry Esq. 100; "Cash," 10; F N Buck, 25; R B Potter, 10; J. S. 10; H J Hartwell, 3; J V Cowell, 10; James Wray, 10; Edwin Coolidge, 5; amount thus far from Central ch. 259 09; Union Pres. ch. Phila. mo con. 10 62; Tenth Presb. ch. Phila. cash coll. in part, 211 92; do. Mrs. and Miss Tate, 10; Rev Wm M Engles, D.D. 10; Mrs Gardell, 5; Mrs Smith, 1; Miss Mactier, 50 cts.; H. Gatherwood, 2; James Orne, 5; No. 58 S. Third st. 5; Widow Spencer, 10; amount thus far from the Tenth ch, 260 42	530 13
<i>Pby. of New Castle.</i>	
Dover ch, Del. 6 50	6 50
<i>Pby. of Donegal.</i>	
Pres. ch, of Middle Octorara, Pa.	17 00
<i>Pby. of Baltimore.</i>	
Franklinville ch, Md.	15 00
<i>Pby. of Carlisle.</i>	
Silver Spring cong. Pa. 40; Petersburg ch, Pa. 6; fem dom mis soc of Mercersburgh ch, Pa. 42	89 00
<i>Pby. of Huntingdon.</i>	
Middle Tuscarora ch, Pa. 18; Upper Tuscarora ch. Pa. 10; Little Aughwich ch, Pa. 8; a little girl of Waynesburgh, Pa. 1	37 00
<i>Pby. of Northumberland.</i>	
Buffalo cong. Pa. 20; Bethel ch, Pa. 8; Washington ch, Pa. 30 08; Warrior Run ch, Pa. 32; Milton ch, Pa. bal. 5 42; Millerstown ch, Pa. additional, 1	96 50
SYNOD OF PITTSBURG. <i>Pby. of Redstone.</i>	
Don. of Rev Wm McLain	10 00

SYNOD OF N. INDIANA. *Pby. of Michigan.*

Lyon ch. Michigan 2 00

SYNOD OF ILLINOIS. *Pby. of Schuyler.*

Shilo and Fountain Green chs. Ill. 8 37

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Dardanne ch, Miss. 8 70

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Treas. of Pby. drawn for 25 00

Pby. of West Hanover.

Draft on Farmer's Bank of Va 62 50

MISCELLANEOUS.

Don. of Ralph Turner, Esq. of Grant Creek,
Indiana 200 00

Total, \$2339 84

CHURCH EXTENSION FUND IN OCTOBER, 1846.

Mrs Mary Alison, Huntingdon, Pa 5 00

John Jacob Rothrock, per Rev B E Collins 3 00

"A lady," through the Mission House, N Y 5 00

\$13 00

WM. D. SNYDER, Asst. Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN OCTOBER, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

First ch, Pittsburg, Pa. in part, 131 50; Second ch. Pittsburg, in part, 141 63; Lawrenceville ch, addl. 10; Bethel ch. 15 33; Monongahela City ch. 30 328 46

Pby. of Redstone.

Morgantown fem. sew. soc. 10 00

Pby. of Erie.

Franklin ch 8 51

Pby. of Allegheny.

Plain Grove ch, 17 62; Butler ch, 22 50 40 12

Pby. of Blairsville.

Murraysville ch 2 33

Pby. of Clarion.

Richland ch 3 37

SYNOD OF WHEELING. *Pby. of Steubenville.*

Island Creek ch 15 00

MISCELLANEOUS.

Bequest of Robert Work, dec. per executor, Wm H Whitten, Esq. 50; Thos. Yates, Esq. 5; bequest of Sam'l Thompson, dec. per executors, in part, 121 87 176 87

Total, \$584 66

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN SEPT. AND OCT. 1846.

Mrs Butler	1 00	Sand Creek	17 25
Rev J Platt	5 00	Smyrna	50
Fredonia	3 50	Charlestown	13 35
Coll. at Synod per Rev W W Hill	40 00	Cong'l and Synodical coll. Synod, Ind.	30 75
Mount Sterling, Ky	20 00	Waveland, Ind.	37
Pleasant Township and Jefferson	2 00	Wrightstown, Ind.	5 00
Carrollton, Ky	20 00	Isaac Bard	5 00
T V Thornton	5 00	Oxford miss.	10 00
Indiana ch	3 25	Rev S Lynn, coll. per Rev Mr Bullock	10 00
Upper Indiana	5 85	" J F Lapsley,	10 00
Vincennes, Ind.	34 18	" H P Thompson,	5 00
Bruceville	4 72	" C Campbell,	5 00
Washington	1 12	" T Root,	5 00
Rev G F Whitworth	3 00	N. Washington ch	7 00
Hopewell, Ind.	3 35	Rev W W Robertson	10 00
Terre Haute	9 00	" J J Scott	1 00
Lebanon	1 00	Bellebrook, Ohio	1 00
Rockville	6 87	Mrs Munroe	1 00
Waveland	18 00	Hillsboro'	48 00
La Fayette	3 50	Synod coll. Cincinnati and Lebanon	31 69
Dayton	10 00	Rev J J Bullock	25 00
Crawfordsville	19 00	N. Albany	11 00
Bethany	45	Mrs Burrowes	2 50
N. Providence	3 00	Marion, Ky	3 00
Richwood	4 00	Sales at Dépôt, two months	248 20
Muncie	6 50	Donations	25 00
Shelbyville	1 00		
Ohio ch	50		
Putnamville	50		

Total, \$766 45
WM. GARVIN, Treasurer.



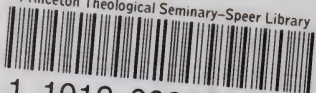
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